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A COMPARATIVE STUDY OF THE VALUE OF VARIOUS RATING DEVICES AS USED IN A NORMAL HIGH SCHOOL CLASS

The present study was made to ascertain, if possible, the relative values of various marking devices commonly used in high school classes. The subjects of the study are a group of thirty girls who constitute a third year academic class in chemistry. Chemistry was not chosen for any particular reason beyond the convenience of the authors in studying the group.

The pupils enrolled in the chemistry course are in no way a selected group of the Juniors inasmuch as it contains three-fourths of the entire class, the very poorest students, as well as the very best, having elected the course. The distribution of the intelligence scores indicates also that we are dealing with an average and not a selected high school group. The distribution according to I. Q. is as follows:

Very Superior	*Superior*	*Normal*			*Dull*
Above 120	110–120	103–110	97–103	90–97	Below 90
3	2	6	13	4	2

The spirit of the class is such that the native capacities of the subjects are probably not inhibited by the prejudices so often exhibited by adolescents toward particular branches in the curriculum. A special effort was made at the opening of the fall term to arouse the enthusiastic interest in the subject in hand. The effort resulted in a highly desirable spirit of cooperation between students and teacher, characterized by the determined effort of the entire class to do the work as something worthy of their effort, even while realizing its difficulty. Actual results as measured by examinations were indeed sometimes discouragingly low—but this for the class as a whole. The general attitude of interest and earnestness is shown in both classroom effort and

the laboratory work. The laboratory attitude in this class was developed with a special view to rousing a sense of individual responsibility and a realization on the part of each student as to what is being done. The authors feel from observation of the class that the experimental point of view has been successfully inculcated.

The background of the data here brought together seems, therefore, to be such as to give an unbiased setting for the particular points to be studied—the class is of normal size; is made up of girls having an interest in the work they are doing; is moved by a spirit of submission, of cooperation, and yet of freedom; and finally it is a normal group and, as such, subject to all the intellectual difficulties arising to the student of ordinary ability in the study of chemistry.

The relationship and, by deduction, the value of various methods of estimating a pupil's ability in the work of a normal high school course is the end of this study. The relationship to be determined is the degree to which the various markings correlate with each other. The Rank Method of Correlation was used in all cases. All rating devices were used before the end of the first eight weeks in the course, with the exception of the Standard Test. This was given at the end of the first semester, from practical necessity.

Several scoring devices were used. Each day, for about six weeks, a five-minute written test was given at the beginning of the hour. This never consisted of more than five questions, which were characteristically of the type "true-false" or "dash test." The purpose of the instructor in giving the test was twofold: (1) It gave the students something to do immediately on entering the room, and (2) it served as a check on the preparation of the class work each day. The girls exchanged papers, corrected them, and recorded the score on a card kept for that purpose. As has been said, the whole process took *not more* than five minutes, and usually less than that period of time.

About the fifth week of the term the teacher without previous warning asked each student to record (1) the grade she was working for, (2) the grade of work she felt she was doing up to that date, (3) the name of each other girl in her row, followed by the grade of work she considered that girl to be doing. The request was made in a serious tone, each direction being very

definite—and the response of each student was equally serious and definite. One obvious drawback for our purposes is in the marking system used, A, B, C, D, E, – C being "good" or "average" work. The pupils were permitted to differentiate further into "+" and "—" for each grade, which in the case of the estimate of each girl by several of her classmates insures a fairer mark. In ranking thirty subjects in cases where they are scored by only one rater, the small series of marks in this system gives a considerable number of "ties." The result is a grouping of those of nearly the same ability or aspiration rather than an exact ranking. We may expect this to affect the correlations.

At the same time and before consulting in any way the children's markings or her own records, the teacher gave her estimate of the work being done by each pupil in the class. The intelligence rating of each individual was procured from the office record which had been obtained in every case by the use of the Otis Self-Administering Intelligence Test (Higher Form).

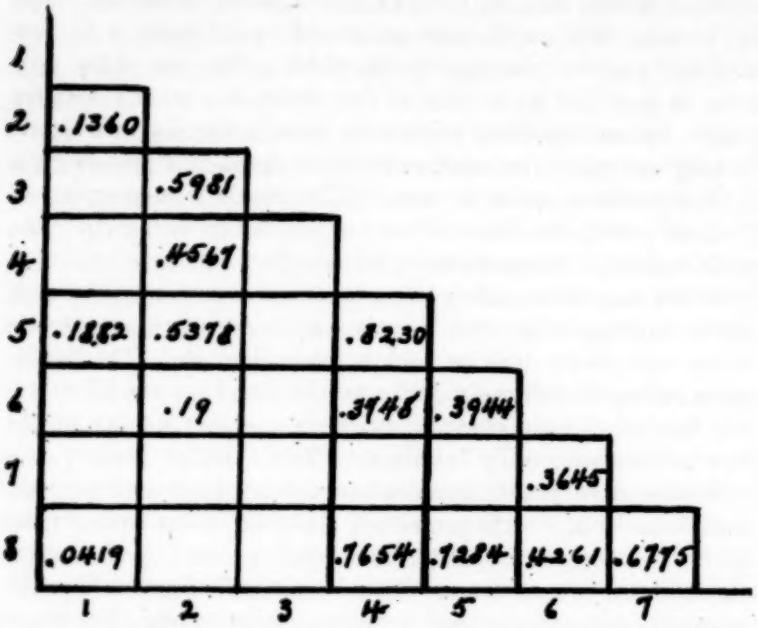
For the mid-semester examination—about the end of the sixth week—the instructor prepared a set of fifty questions covering the work done up to that date. The questions were short, touched the salient points of the work, and were well distributed. The examination was distributed in mimeographed copies, thus insuring uniformity, and was prepared so as to enable the subject to answer on that paper. The form of the test followed the typical standardized test in its type of questions, although no standard tests were consulted in its preparation. The instructor preparing the test and teaching the class has given the course in chemistry for several years and is, therefore, thoroughly familiar with both subject matter and relative values in the work.

Finally, at the end of the first semester the Rauth-Foran Standardized Test in Chemistry was administered to the class.

The devices used in ranking the class in Chemistry were then, briefly, the following:

1. (Five minute) Daily Test.
2. Student's Own Estimate (of work she is doing).
3. Grade Working for (as given by student).
4. Average of Other Students' Estimate (of each student's work).
5. Teacher's Estimate (of each student's work).
6. (Mid-semester) Examination.
7. I. Q. Rating.
8. Standardized Test (in Chemistry).

The correlation of these various scores with each other is given in the table below:



Of the series of twelve correlations, four are so low as to show no relationship between the things correlated. Three of this group are correlations of the *Daily Test* with the *Examination*, the *Student's Own Estimate* and the *Teacher's Estimate*, having respective coefficients of .0419, .1360, .1882. This would seem to show that in fact the *Daily Test* achievement indicates but little as to the student's class achievement and that neither the pupil nor the teacher regards its results as such an index—and this, even though the students are much concerned to do well on the *Daily Test*. Does this mean that the *Daily Test* is of no value in the classroom? Certainly as used in this class, that is, a test on several of the outstanding points in the lesson, it must be interpreted to mean little as an indication of the student's thorough appreciation of the lesson as a whole. It does not test the thoroughness of his understanding of the work, as it is used here. The ranking in the Daily Test shows that the poorest as well as the best students in the class are able to meet its requirements very well. Either, then, the test must be made harder—that is,

examine the class on the less important and more abstruse points —or it must be used as a means of measuring something besides class ability in chemistry. As was stated above, the instructor in this particular course used it primarily as a means of (1) getting the class to work immediately, and (2) as a check in a moderately large class on the preparation of the entire assignment. It was not intended and apparently it would not be a fair index of more than this. But if it accomplishes these two ends, it renders a service to the High School teacher that well justifies its frequent use.

The fourth correlation in this low group is between the *Student's Own Estimate* of her work and her I. Q. The correlation is .19. This, it may be observed, is a correlation between an objective rating, the Intelligence Test score, and a subjective estimate, and hence the result is not surprising. Several details of students' estimates of their own work are of interest in the revelation they make of character qualities. The two students who grade themselves highest in the entire class rank twenty-six and fourteen, respectively, in the I. Q. rating. The first of these is rather slow, very aggressive, hard working, deliberate, self-confident, and with a remarkable power of "sticktoitive-ness." She is not the best in class work but ranks, perhaps, fourth or fifth. She seems to have overrated her ability, although her character traits enable her to reach a much higher level of achievement than would the average pupil of her intelligence rating.

The second student, who rated her work as the highest of any in the class, has a higher intelligence rating than the first, but her achievement record is somewhat lower. She, too, is hard working, but very impulsive. Her earnestness gives an impression of ability to herself probably, and certainly to others, that is completely counterbalanced by the tendency to jump at conclusions. Her actual rank in class would probably be quite near her intelligence rating rank—i. e., 14—but she is overrated by students and teacher as well as by self. However, in neither case is she so greatly overrated (by the former she is ranked 5, by the latter 8) as by self. In both cases here cited the students have probably judged of results in the light of their effort, without the realization of their actual ability.

On the other hand, the two students who must be recognized

as the best not merely in this class but in the scholastic attainment of their grade as a whole, slightly underestimated the grade of work they were doing. Both are very earnest workers, ranking two and six respectively in the rating according to I. Q.

The student with the highest intelligence rating in the class both overestimated the grade of work she was doing and was overestimated by the other students as compared to the teacher's rating of her and her achievement in the examination. There is no question that she appreciates her ability, but her listless, superficial, almost lazy attitude of mind is evidently not so markedly appreciated by her. The grade of her estimate "C+" fell far below the "A" she should have been doing, but was also much higher than the "D—" work she was actually doing.

The pupil ranking *27* (out of 30) in I. Q. rating seemed to have no appreciation of her own inability despite a continual record of "failures" or "passing" grades throughout her high school career. Her actual work, as shown by Examination, Teacher's, and even Student's Estimate, agreed very well with her general school record. This student overrated herself greatly, estimating that she was worth a "C" grade of work, while she was working for a "B." It so happened that she rated for her group the class work of the two best students of the class and two others who were also very good pupils. The two best students received at her hands "C+" and "C"—the other two "C" and "C−." This would place her work on a par with that being done by the *superior* students of the class. Everything in this child's personality would convince one of the injustice of educational opportunity for this type of individual—dull intellectually by nature, and lacking even in the ability to differentiate between her dullness and another's ability.

In general the results of these ratings seem to indicate that the earnest student of superior ability is prone to underestimate, while the one of lesser ability is prone to overestimate the value of her work.

A second group of the correlations fall between .30 and .50, indicating probably that there is a moderate relationship between these types of grading of the pupils. This group includes the correlation of the *I. Q.* and *Standard Test* (.3645), the *I. Q.* and the *Average of Other Students' Estimate* (.3748), the *I. Q.* and *Teacher's Estimate* (.3944), the *I. Q.* and *Examination Rat-*

ing (.418), and *Average* of *Other Students' Estimate* and *Students' Own Estimate* (.4567).

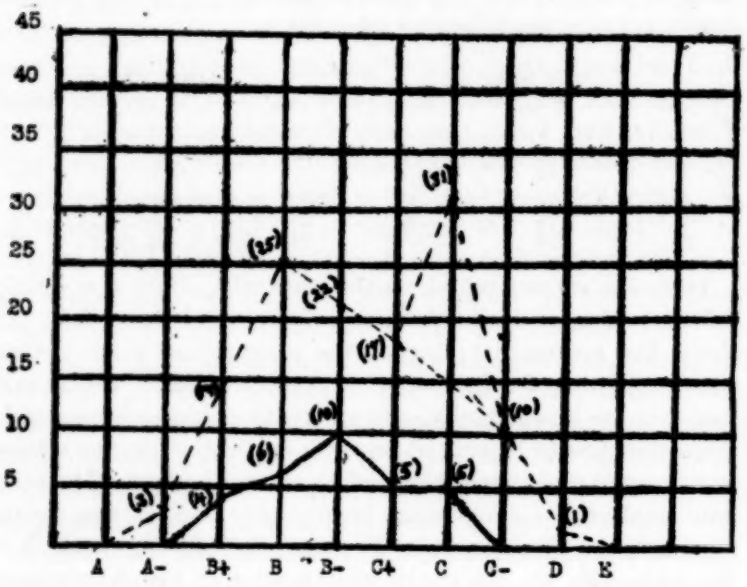
It is significant that the I. Q. correlates only moderately with the *Teacher's Estimate* and the *Examination Rating*. Also that the teacher's estimate, which is a subjective thing based upon her class experience, has approximately the same relationship to the I. Q. as has her objective test, the examination. As will be noted later, the correlation between the *Teacher's Estimate* and the *Examination* shows a very marked relationship (.7284).

When the class was distributed according to the normal distribution curve for both I. Q. rating and Teacher's Estimate, it was found that the upper and lower 20 per cent contained the same pupils in 50 per cent of the cases. The same condition holds for the I. Q. and Examination Rating. This may be more clearly noted in the following schemata:

Pupil No.	*Upper 20%*			*Lower 20%*		
	T. Est.	*I. Q.*	*Exam.*	*T. Est.*	*I. Q.*	*Exam.*
	1	1	1	5	5	7
	2	2	2	12	10	12
	3	4	4	17	19	19
	4	12	8	20	20	25
	10	23	27	28	27	27
	21	26	14	29	28	28

There are six individuals in the class who attain a markedly different rating in their intelligence and examination scores. Of these, five are much higher on the examination (and in their class work) than the I. Q. would lead one to expect. But in each case they are exceptionally earnest, studious, and ambitious girls. Were the class to be ranked on their application or effort, these pupils would undoubtedly be ranked among the first. The other individual of this group ranks much higher in I. Q. than in the examination. She is, in fact, the person with the highest I. Q. in the class, 124, yet she ranks twenty-third in the examination. This is the child who, as stated above, overrated the type of work she was doing, and who is temperamentally easy-going, carefree, and lacking in ambition. One may well question whether this pupil is not an example of lazy habits acquired by a bright child who goes through the grades at a normal rate, and who never really encounters hard enough work to try her true worth. By the time she reaches high school, where she must put forth effort, the high grade is not worth the cost.

In the average of the judgment of each student by from three to five of her classmates, several results seem to point to the fact that this is a fairly reliable way of estimating a pupil's ability. The best pupils are quite generally recognized. There is a definite tendency not to be very severe with the "average" or "below average" pupil on the part of the judges. The children do not give many "A's" (very superior) to companions, and on the other hand they give but one "D" (passing), and no "E's" (failure). There is a marked tendency to make "B," not "C," the average work of the class in their rating. The number of "A's" given by all pupils to others in the class totaled 3; of B's, 61; of C's, 61. The variation is shown in the following curve:



------ Grades given each member of class by classmates.

———— Average grade of members of class.

The ratings by each individual member of the class of from three to five other members forms the curve (1) which places the median in the "B—" group, and is marked by the double peak. This irregularity is smoothed out when a curve is made of the average of these ratings for each pupil. The median is

even higher in the "B—" group than before, however, and both extremities of the curve are incomplete—there being no average grades above "B+" or below "C." This data considered in view of the moderate correlations of the *Average of Other Student's Estimate* (an average score) with *I. Q.* seems to indicate that such a grade of averages estimates with fair exactitude the relative rating of a class as to ability, even though the scoring is done with too low a standard. There is also a medium correlation between the *Average of Other Student's Estimate* and the *Student's Own Estimate* (.46), which is lower than the correlation of the *Student's Own Estimate* and the *Teacher's Estimate* (.54). The fact, too, that the *Teacher's Estimate,* the *Examination,* the *Standard Test,* and the *Other Student's Estimate* each correlates but moderately high with the *I. Q.* (.39, .43, .36, and .37, respectively), whereas the *Teacher's Estimate* and the *Examination Score* correlate high (.73), while the *Teacher's Estimate* and *Average of Other Student's Estimate* correlate even higher (.82), seems to indicate that these three methods of scoring measure the same thing quite definitely—probably *actual* class achievement.

The teacher's estimate of the work of her class (merely an estimate without reference to class records) gives the following grades for about six weeks' work:

A	A−	B+	B	B−	C+	C	C−	D	E
2	4	2	3	2	2	5	5	5	0
6		7			12			5	0

The median will be between "C" and "C+." It will be noted here that the tendency to overrate an average class of pupils is present in this estimate, also, although not in the marked degree found in the children's estimates. Actual grading of the class from class records showed a movement downward on the scale as a whole.

The high correlation (.6775) of the Examination and the Standard Test seems to indicate that it, too, belongs to the group of devices for measuring what we have indicated above as probably being *actual class* achievement. This may be further exemplified by comparing the fact that the *Examination* correlates high (.68, .73, .76) with the *Standard Test,* the *Teacher's Estimate,* and the *Average of Other Student's Estimate,* whereas each

of these has but a medium correlation with the I. Q. rating (in the order named above .42, .36, .39, .37). It may be concluded, therefore, that the factor of intelligence enters each of these grading devices to about the same degree, whereas of the other elements entering into these various devices many are common to all. Especially is this true of the *Teacher's Estimate* and the *Average of Other Student's Estimate* which correlate at .82.

The correlation of the *Examination Ranking* and the *Average of Other Student's Estimate* is of all the group second highest (.76). Again, this seems to indicate that the average judgment of several pupils places an individual quite accurately in the class ranking. This can be said only of such an average of several students' estimates, however—the variation in the estimates of several individuals of one pupil's work indicates the little reliance that can be put on a single judgment.

To summarize: The results of this study seem to indicate the value of various grading devices in accordance with the following facts:

1. Short daily tests are of little value in estimating *definite accomplishment* in class work.

2. A student's own estimate of his work correlates quite high with the grade he has in view, and with the teacher's estimate of his work; moderately with the average estimate of several classmates on his work; and low with his I. Q. rating. (The last-named correlation should be at once a consolation to teachers in the disappointments they must inevitably give in regard to marks, and a warning against pupil's self-confidence or self-diffidence.)

3. A teacher's *estimate* of a pupil's class work, even though a subjective judgment, correlates very high with the results of the examination and with the Standard Test Rating, and even higher with the average of several children's estimates.

4. The I. Q. is found here, as in other studies of this type, to be valuable as an index of the type of work a student may be expected to do. It correlates to a moderately high degree with Other Student's Estimate (.37), Teacher's Estimate (.39), Examination Rating (.43), and the Standard Test (.36).

5. Character qualities, especially "sticktoitiveness," earnestness, and ambition account for several students being several places higher in actual rank in class than their I. Q. would indi-

cate. (How much of hope there is in this fact for teacher and student.)

6. The high correlation between the Examination and the Teacher's Estimate of pupils' rank, Other Student's Estimate of pupil's rank, and the Rank attained on the Standard Test indicates that these gradings measure the same quality as well as being an index of the condition which is evidenced in the general attitude of cooperation, seriousness, and pleasure in the work characteristic of this class.

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EDUCATIONAL LEGISLATION AFFECTING PRIVATE SCHOOLS ENACTED DURING 1926

In the January (1926) issue of the CATHOLIC EDUCATIONAL REVIEW this writer analyzed and summarized the educational legislation which had been enacted during the year 1925 by the various state legislatures, in so far as that legislation affected the position and interests of the Catholic school. It was then pointed out that an ever-increasing amount of interference with the public school curriculum on the part of state legislatures contained within itself possibilities of grave harm both for public and private education.

This tendency, which began over a decade ago, has reached such proportions and exhibits in certain sections of the country such an intransigeant and obscurant attitude towards the school that it has given rise to numerous warnings on the part of school men and of vigorous protests from no less an authoritative group than the American Association of University Professors, which at its last meeting appointed a committee under the chairmanship of Professor Lovejoy of Johns Hopkins University to take active measures against the spread of the new policy. The history and significance of this departure from our traditional attitude was pointed out to the educational world by a recent book, "Legislative Control of the Curriculum," by Dr. J. K. Flanders, a book which has attracted national attention. The Tennessee Evolution Law may be cited as a concrete example of how far legislatures are prepared to go in their attempts to direct and control the educational policies of the state schools.

Another important angle exhibited by the educational legislation of 1925 was the enactment of statutes which either permitted or commanded the teaching of the Bible in the public school. Closely allied with this type of legislation are laws which allow public school children to be dismissed at certain stated periods in order to receive religious education and training outside the public school. The new legislation enacted during 1925, as well as all court decisions touching on such legislation, have been compiled by Mr. Charles N. Lischka in his important bulletin, "Private Schools and State Laws" (Education Bulletin No. 2, January, 1926, Bureau of Education, National Catholic

Welfare Conference). The student of legislative trends, in so far as these affect private institutions, will find in Mr. Lischka's bulletin a complete and scientifically organized account of the activities of all the state legislatures as they affect the private schools.

During the year 1926 relatively few legislatures convened. It was what the politicians call an "off year." The volume of educational legislation passed, therefore, is small. The significance of the measures enacted has not changed in any large way, since the few states which did have legislatures passed laws according to the same principles which governed the actions of the legislatures which met in 1925. The continuity of legislative purpose, however, was not broken, and betrays the same characteristics which we have associated with the legislation of 1925.

No federal educational legislation was passed during the first session of the 69th Congress. The Sterling-Reed Bill was reintroduced in the 69th Congress by Senator Curtis and Representative Reed and is known as the Curtis-Reed Bill. Subsidies to the states for certain educational purposes, a prominent proviso of the earlier bills, have been omitted from the new measure. The Legislative Commission of the National Education Association, which is promoting the Curtis-Reed Bill, and, in particular, its legislative agent, Miss Charl Williams, are quite frank in stating that the subsidy features have been dropped only temporarily. Should Congress enact the Curtis-Reed Bill, the National Education Association will again demand the "fifty-fifty" appropriations which have been so roundly and almost universally condemned. In February, 1926, a Joint Education Committee of the Senate and House held hearings on the Curtis-Reed Bill. These hearings have been published in a document entitled "Joint Hearings Before the Committee on Education and Labor, United States Senate, and the Committee on Education, House of Representatives, Sixty-Ninth Congress, First Session."

On March 11, 1926, a measure known as the Phipps Bill (S. 3533), was introduced by Senator Phipps of Colorado. This bill provides for a "better definition and extension of the purpose and duties of the Bureau of Education." It would appropriate $250,000 annually to increase the scientific and fact-finding work of the present bureau. It would also create a National Council on Education made up of representatives of the "various public

and private educational interests of the country," in order to give "advice and counsel" to the Commissioner in the work of the bureau.

On May 6, 1926, Senator Phipps, reporting for his committee, sent to Congress a favorable report on S. 3533, stating that "your committee believes that the bill S. 3533 provides for a wider and more beneficial service on the part of the Federal Government to the educational interests of the country, and through them to the entire public, while at the same time it eliminates objectionable or controversial features of former bills and completely avoids the charges of Federal interference or control of education, bureaucracy, and standardization, which have prevented the passage of previous measures intended to be in aid of education."

Passing to the state legislatures, the State Legislature of Washington, in an extraordinary session, passed a law making mandatory the teaching of the Constitution of the United States and of Washington in public and private elementary and high schools. A measure designed to compel private schools to use the same textbooks as public schools failed of passage.

Anti-evolution bills were introduced into a number of state legislatures, all of which were southern states. In only one state, that of Mississippi, did the measure pass, and it is applicable only to schools supported by public taxation. In Kentucky two anti-evolution bills were defeated, in South Carolina one was defeated, and in Virginia a bill was introduced, but later withdrawn. A House committee acting for the District of Columbia reported unfavorably on a clause in an appropriation bill forbidding the teaching "of partisan politics, disrespect for the Bible, and that ours is an inferior form of government." In Texas, the State Textbook Commission deleted from all textbooks every mention of evolution. That there will be a veritable flood of anti-evolution bills introduced during the sessions of 1927 is certain. The forces which oppose these bills as an interference with academic freedom are preparing to push a vigorous campaign against enactment of such bills. In the minds of many it is questionable whether such organized activity will not do a great deal to assist rather than prevent the passage of such measures. It is a widely held opinion that in the near future the anti-evolution group will turn in other directions in order to

impose on the public, through the medium of the schools, public and private, their ideas of what is true and false.

The topic of Bible reading in the public school was before five states with the following results. In two states (New Jersey and Virginia) bills making the reading of the Bible or some portion of it mandatory were defeated. In California a referendum measure providing for Bible reading in public schools was defeated at the fall election, while in Washington a constitutional amendment bill was defeated in the legislature. Tennessee, however, allowed by means of a resolution of the State Board of Education, "the inclusion of the Bible in the curriculum of elective studies for which the schools may give credit." The State Board authorizes a committee made up of Protestants, Catholics and Jews to formulate a syllabus of Bible study.

In the field of Week Day Religious Education a bill making such instruction possible was defeated in New Jersey. The most interesting development of this movement during 1926 was the decision of the Supreme Court of New York in a case involving the right of the Board of Education of White Plains to allow the dismissal of public school students at certain hours for religious instruction. The legal contest was precipitated by the action of the Free Thinkers' Society, which called on Commismissioner Graves to forbid the Board of Education of the city of White Plains permitting such practice, which, it was contended, was openly contrary to the educational laws of the state. After a long and bitter hearing, Justice Staley decided that the Board of Education of White Plains was well within its rights in allowing the dismissal of children at the written request of their parents, and the plea for a mandamus was dismissed. The Free Thinkers' Society appealed this decision, and in January, 1927, the Appellate Division, Third Department, upheld Justice Staley. It is stated that the Free Thinkers intend to carry the case through the Court of Appeals to the United States Supreme Court.

The decision of Justice Staley is important from many angles. His interpretation of the Constitution of the State of New York as not forbidding the dismissal of students for religious education, as well as his constant appeals to the principles and logic underlying the decision in the famous Oregon case, cannot but have a great influence on all future court decisions affecting the

place of religion in education. The decision of Justice Staley seems to some in conflict with an earlier decision (1925) in the so-called Mt. Vernon case, in which the court forbade the dismissal of public school students for religious instruction. It is to be noted, however, that an element entered into the Mt. Vernon case which was missing from the White Plains case. The Mt. Vernon school authorities had issued excuse cards for religious instruction printed on public school stationery. The Mt. Vernon decision, likewise, questioned the right of the public school authorities to dismiss children for religious instruction. How this conflict of judicial decisions is to be settled cannot be determined here. From a practical point of view it must be conceded that the proponents of Week Day Religious Education have won a most important victory by the Staley decision. What use they will make of it during 1927 remains to be seen.

From the point of view of the religious educator, the two most important legislative acts of 1926 had to do with the taxation of private school property. In Washington, a bill providing for the taxation of all private school property was defeated by the legislature. The voters of California defeated a constitutional amendment which would exempt all (institutions of higher learning are now exempt) private school property from taxation. It would be highly illogical to draw from these two cases any definite conclusions to be applied to Catholic schools the country over. Observers of legislative trends, however, agree that during 1927, and in the immediate future, a large number of states may attempt to enact such tax laws. The anti-Catholic elements will lose no opportunity to badger and annoy the Catholic Church authorities. They appreciate that state taxation of the religious school would be a powerful weapon in their hands, and there is every reason to believe that they will not be backward in using this base method of injuring the Church.

To summarize: (1) The Curtis-Reed Bill did not pass Congress and is no farther advanced than it was in 1925. (2) The Phipps Bill was favorably reported by the Joint Education Committee of the House and Senate. It did not pass the 69th Congress. (3) No state legislature made even a gesture towards further control of the curriculum of the private school. (4) The anti-evolution bills received a temporary setback. (5) The Bible reading bills met a number of disastrous defeats. (6) The move

to tax religious schools should be closely watched and fought in every state where it appears by a national concentration of all religious forces. (7) The Week Day Religious Education movement was considerably strengthened by the decision in the White Plains case. From any angle that it is studied, the importance of the Week Day Religious Education movement is important. Up to date we have failed to bestow on it the attention it deserves, either as a religious education movement or as to its possible effects on the parish school and the position of that school before the law.

JAMES H. RYAN.

RELIGION IN THE BIOLOGY CLASSROOM

Most of us agree that the teaching of any secular subject can be conducted in a way that will enrich the pupil's religious life. To achieve such a result in a branch like mathematics probably requires considerable skill; in history or economics, however, it is comparatively easy to correlate classwork with religious experience; the thing becomes an unavoidable necessity in the biological sciences.

There are many teachers, indeed, who profess to keep science and religion strictly apart; but it is an unnatural separation, tolerable only in schools where the name of God must not be spoken. Biological discussions simply cannot be entertained without raising in the minds of students religious questions and emotions; if these are ignored, one cannot say that religion has been kept from the classroom; it has been violently ejected, and the students have undergone an experience that is not neutral toward religion, but decidedly harmful. Religious training, good or bad, is a necessary by-product of every course in biology. When the teacher ignores God he is taking a very emphatic attitude toward religion; he is not avoiding the subject.

This intimate relation between biology and religion becomes painfully evident in many classrooms of the larger universities where pantheism, atheism, agnosticism, are defended, consciously or unconsciously, by an appeal to biological phenomena. Often the very men who strongly denounce sectarianism make no attempt to avoid the philosophic and religious implications of biology, and this for the very good reason that it cannot be done.

As a matter of fact, the first attempts in this country to give formal courses on biological topics had for their object to "promote knowledge and magnify the Creator." This was the declared purpose of such pioneers as Amos Eaton at the Rensselaer Polytechnic Institute and of Louis Agassiz at Harvard. Since that day, as we know, education has secured an effective divorce from orthodox religion, and it is no longer good form for a science teacher to mention the name of God. Catholic schools, which have recently begun to expand their science courses, feel somehow that they are still novices in the field and that they

must, therefore, follow the method and content of the more experienced secular schools. Yet the Catholic knows that he cannot follow the secular teacher into a misleading philosophy of life. On the other hand, to stop short with a mere presentation of facts will not do; he must put God into his program.

Just what do we mean by a misleading philosophy of life? Let us take a concrete example. A constantly recurring point of contact between biology and religion has to do with one's attitude toward the mysterious. The science student is often led to believe that what were mysteries in the benighted days of our forefathers have been completely explained by modern science. Superstition has yielded to scientific insight; there is no longer need of the old-fashioned religion; biology has taken its place in modern times. This attitude is really more than a philosophy of life; it is an apotheosis of science which often amounts to a species of modern idolatry and there is danger that Israel be led astray. One does not, of course, succumb to the entire argument on the first day; but, given in small doses, the reasoning is so plausible, so up to date, that one soon finds himself pleasantly drifting along in unconscious disregard of the primary aim of the Catholic school, which is to direct the course of the student's mind toward God, to make knowledge the servant of humility and faith and love.

Even the efforts to escape dangers may lead the teacher into new difficulties. When he repeatedly denies that science is doing as much as her devotees claim she is, students begin to feel that their teacher is not impressed with the value of his own subject. This is bad pedagogy. It destroys the opportunity for enthusiastic interest on the part of the pupils, or it may even arouse a defensive reaction in their minds so that the teacher loses their confidence. Whenever the teacher finds it necessary to deprecate some exaggerated tenet of the extremists, he should without delay demonstrate his good will toward true science by giving unqualified praise to some outstanding achievement of the latter.

One's attitude toward the mysterious is a case in point. The Catholic teacher feels impelled to emphasize the great truth that science never solves any real mysteries. True mysteries are religious truths or facts, beyond human comprehension; they cannot be solved, and are, therefore, a challenge to human pride; for this reason men sometimes try to convince themselves that

mysteries do not exist. But the teacher need not stop with this part of his explanation. What science can do, he may tell the class, is solve puzzles, clear up riddles, remove enigmas. Our forefathers may have called them mysteries, and it is a genuine service of science that it has taught men to distinguish well between ultimate, insoluble mysteries, and those intricate phenomena of the universe which for the unscientific or superstitious take on the aspect of the preternatural. Science is doing much to help remove the old-style superstitions. The skillful teacher may thus grow enthusiastic in his praises of scientific accomplishments.

This matter of the science teacher's attitude toward the mysterious in nature is important enough to justify further elaboration. Many instructors studiously avoid reference to the ultimate or metaphysical as being outside the field of science and calculated to discourage research because such things do not yield to experiment and investigation. Some insist that to admit anything mysterious in nature is to surrender to a philosophy of despair. And truly so for one to whom science is a religion. But we who have supernatural faith to supplement reason have a different outlook on nature and nature-study, and our classroom tactics may well be planned accordingly. Instead of leading to discouragement, the mysterious, from our point of view, must end with God; far from discouraging the research worker, such an attitude may readily become a guide and a stimulus. It has done so in the past; the Protestant Agassiz and the Catholic Mendel have both accomplished great things in biology precisely because they wished to "magnify the Creator."

It is well to admit, and at times to emphasize, the fact that the metamorphosis of a caterpillar, or the nest-building instinct of a robin, is as completely unexplained today as in the so-called "dark ages." We have no satisfactory explanation of the histological or neurological processes involved. Commonly such ignorance is minimized by the professional biologist; he likes to dwell upon what has been accomplished, not on what has defied analysis; and he has meditated on his success so long and so efficiently that he has lost perspective. His attention is focussed on what he can see clearly, a very limited area, indeed. The great, misty, unexplored horizon lies all about him, and he argues that some day all will be as clear as the little field under his

immediate observation; he forgets that the horizon is ever retreating as we advance.

When we explain such things to our hearers, however, we are indulging in destructive criticism, whereas our main purpose must be work of a constructive character. That is to say, in the science classroom one must teach science first, not religion, much less mysticism. The student must realize that practically there is no limit to what man may learn about nature's secrets. When we discuss chlorophyll, we confess that this substance defies the chemist in his attempts to analyze or synthesize; but only for the present. Some day we may know; it is not a problem that involves anything supernatural. Likewise metamorphosis and instinct are natural phenomena; they have a natural explanation; our problem is to find it.

Consideration of details must consume the great bulk of time in a science class. We study the frog; in the old days this creature was probably looked upon as fairly bristling with insoluble mysteries. Details of its structure were unknown; the activities of digestion, respiration, movement, were looked upon as transcendant phenomena, altogether inexplicable in terms of anything simpler. Today we know ever so much about a frog. Dissection, experiment, analysis, have resolved it into hundreds of component parts, each one to be studied by itself. We know now how and why a frog breathes; we can explain the process because we are familiar with such things as muscular contraction, sympathetic nerve control, permeable membranes, diffusion, osmotic pressure, haemoglobin, circulation, oxidation, and so forth indefinitely. We can explain respiration in terms of component processes that are more elementary; and to that extent we have solved what always was a deep and dark mystery. Science has achieved something worth while; it has promoted knowledge. In doing so, however, that same science has created innumerable mysteries (better styled problems) that are, each one of them, as deep and as dark as the ones she has solved. We shall fully understand muscular contraction when we have cleared up other modern biological problems, such as those that center around the cell theory, nucleic acids, protoplasmic structure, colloidal properties, lactic acid production, intracellular enzymes, and so on. Theoretically, it may some day be possible to explain all physiology in terms of simpler physical phenomena, such as

oxidation, diffusion, ionization; but then we shall still have with us the mysteries suggested by these terms themselves, as well as the coordination and regulation of all these physical powers in the activities of a single living organism.

Having learned all about the mechanism of a watch, one may still wonder about the watch-maker who planned every detail and put all the parts together. The more remarkable the watch, the greater our interest in the maker. And if the watch is one that winds and regulates itself, adapts itself to a varying environment or seeks a suitable one, transforms gross matter into its own springs and wheels and jewels, reproduces other watches like itself, then indeed only a fool or a child or a hopeless bigot can refrain from praising the maker.

In some such way the dignity of science can be upheld, while at the same time the student is given a balanced outlook on life, and fundamentally the tone of the class work becomes religious.

Religion has been accused, *mirabile dictu*, of impeding the progress of science by giving an a priori answer to all scientific questions, and thus rendering further investigation useless. The zealot, indeed, likes to think that a thing is so because God made it so, and that it is folly to try to know more than that. Such a mental attitude is admittedly fatal to science. It is found only where there is a dangerous mixture of piety and ignorance, with a liberal seasoning of indolence and pride. This combination, thank God, is not common among Catholic teachers. It is apparently found among some Protestant fundamentalists, whose narrow outlook and unbalanced zeal are doing harm to the cause of religion.

Another type of correlation of science and religion may be suggested. Let us suppose that the class has given careful attention to the development of frog's eggs. They have struggled with the intricacies of cleavage, blastula formation, infolding of the primitive neural tube, and the other stock-in-trade phenomena of the biologist. The teacher has emphasized the reign of law in these processes; he has shown that there is a definite sequence of events as readily followed and described as any physical or chemical phenomena in the inorganic world. Shall he stop there? In the catechism it is stated that God created all animals. Now that the students have obtained a glimpse of how an individual animal makes its debut into the world, why not

tell the class that the process they have just studied is a form of creation!

Does this seem a forced correlation? To many it will seem so. Creation is the first production of something out of nothing, whereas development is merely the unfolding of powers put there by the Creator. Yet, do we not believe that God's hand is present in every phenomenon, physical, mental or spiritual? What else can the elementary truth that God is everywhere mean? Besides, for God there is no time; establishing a law and realizing the effects of that law are for Him one and the same act. He does not put the works into a clock, man-fashion, and then let it run by itself. His attention is not limited to one thing at a time. All that happens happens through Him; every hair on our heads is numbered. We may well say that He does things directly when there is no known law to cover the event; indirectly, when He acts through laws made by Him. Surely it is not stretching Catholic doctrine to say that in studying embryological development we are but tracing the finger of God's creative hand.

Creation and development are one and the same thing; not, of course, the original creation out of nothing, but creation in the sense of bringing something new into existence. In nature God acts through secondary causes—that is, according to law, but it is still God who acts. In the world of life embryological development is God's way of creating things. This should be the Catholic substitute for Pantheism and Agnosticism usually suggested in secular colleges.

In harmony with this reasoning we may go a step farther. We are told in Scripture that God made Adam's body of the slime of the earth. We look upon that as miraculous, a word which means no more nor less than wonderful, worthy of wonder. But is it not true that God makes every man's body as well as that of the first man? "Who made you?" is correctly answered by "God made me." It is indeed a slow process of growth and development, yet for that reason none the less astonishing. Creation in the broader sense is going on today, a visible process. God is always with us, visibly present in his works; we do not have to go to the story of Genesis to find Him; unless, perchance, we are of those who, having eyes, see not, and, having ears, hear not.

The ever-increasing army of young men and women who leave us each year to enter the higher university of modern secular life need such an attitude of mind as outlined above to prepare them for a much-needed correlation of religion and science; or, may we say, religion and modern life? For some—it may be few, but they are thinkers—it will prevent that agonizing intellectual dilemma occasioned by the apparent friction between religion and science, both claiming to teach the truth. Whether or not it is true that new species of living things come into existence according to orderly and understandable natural laws, just as we know that individuals of the same species always do; whether the first micro-organisms sprang spontaneously from primeval ooze without any violation of natural continuity; whether, in short, evolution is a fact or not, becomes a consideration of minor significance for a mind accustomed to look upon nature as a product of God's will. Development is a creative process; whether or not it is also the age-long process usually described as evolution is an important scientific problem, but after all in the great scheme of things it is only a detail the solution of which cannot disturb the peace of mind of any true Catholic. God is eternal; development, or evolution, is a temporary, evanescent phenomenon. It is important only in so far as it reflects something of God's eternal greatness and His relation to mankind. Let us not cavil because the evolutionist habitually denies miraculous intervention; after all, the natural is sufficiently miraculous.

Another fairly obvious mode of deriving spiritual profit for the student from the lessons of biology may be outlined somewhat as follows. Any high school or college pupil of ordinary intelligence is conscious of a feeling of awe when he first learns of such things as mitotic cell division, maturation processes, cleavage, differentiation of cells. He wonders, tries more or less successfully to think, gets muddled, and wonders some more. As he studies one type of living organism after another, and finds that all are animated by a similar inner urge that defies analysis or description, that refuses to be pictured in the imagination and leaves the intellect bewildered, he gradually develops a habitual attitude toward life, a definite *Weltanschauung*. Each organism that he observes is a true microcosm, a miniature reflection of the universe. Whatever his final attitude toward it turns out to

be, that will be his attitude toward life and toward the world, toward God and man. In secular schools the tendency is to discourage the consideration of anything that cannot be demonstrated by observation or experiment. This attitude is in part justified by the fact that as a working principle it is the safer attitude. As a philosophy of life, however, it is little better than rank superstition. If, on the one hand, superstition can be characterized as an excessive reverence for the unknown, or as a pseudo-religious tendency to ascribe events to preternatural causes, then, on the other hand, we may say of many scientists that they are agitated by an excessive fear of that which they do not understand, and by a pseudo-scientific tendency to deny all things that cannot be seen or weighed or measured. There are real mysteries in life; the beginning student in biology senses them acutely; the feeling of awe and wonder inspired by their contemplation are signs of healthy mental life. It is desirable, in our Catholic schools, that such emotional states should not be suppressed by the teacher, but rather encouraged and directed until they mature in a spirit of high reverence for God and God's works.

I do not see that there is any need, at least in beginning biology classes, to enter into the current discussion between the vitalists and the mechanists. With older students, of course, it is proper to explain the nature of the controversy, but it is hardly essential that we should become defenders of the vitalistic theory as applied to the lower animals. The need of an intelligent Creator is infinitely more urgent in the case of a pure machine that acts like a living thing, than in the case of an organism that has a quasi-intelligent entelechy directing it. A watch without a maker is positively unthinkable, possibly because we understand it well enough to know that it could not make itself; whereas a worm with a vital principle contains within itself an element of mystery that tends to becloud the logic of the argument from design. I may be wrong, but I suspect that many a credulous and superstitious scientist has become a pantheist or an atheist because in his reasoning he allowed a vital principle, yea, a materialistic vital principle, to usurp the prerogatives of a Creator. Vitalism or mechanism matter little provided we insist that God is the Author of all.

A final consideration is this: Every Catholic teacher will find

himself compelled to add a special chapter to his textbook, entitled "The Human Soul." This self-conscious, spiritual entity is unique in the world of living things. It is intimately associated with the kind of things the biology class has been studying throughout its course, but it is a being apart, different from, and above, all other things known to us. It is found in the body, governs and controls all activities of the body, is itself profoundly influenced by the body over which it has charge; but it belongs to another, a spiritual world, the consideration of which is outside the field of biology. Both the soul and body are made by God. The body is governed by natural laws, and some of these laws are investigated in the classroom; the soul or mind which investigates itself and its body also must obey laws, some of them natural, some supernatural; but it has freedom, it is more than a machine, more than a vital principle. It has inherited, so to speak, powers strangely similar to those of its Creator, the power of freely shaping its own destiny, and of voluntarily assisting in directing the destiny of others. It is made to the image and likeness of God.

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RELIGION BY POST—I

The parable of the mustard seed has many applications. In "The Story of Extension" the Rt. Rev. Dr. Kelly tells us the humble origin of the Extension Movement in the United States, which today is a powerful organization branching out into numerous and various activities. He writes: "It was that lonesome figure on the station platform at Ellesworth that spoke last and most effectively that morning. He had gotten to my heart; for he was going through what I had suffered; and worse, far worse. I had no definite idea of doing anything more than telling the Ellesworth story, and finding some editor to publish it as a means of getting help for that lonesome priest back there on the platform. The thing to do was to write and leave the rest to God. So the story began with tears still in my eyes."

My duty as Diocesan Inspector of Schools brought me to a small town on the wheat belt of Western Australia, during the month of October, 1922. Walking along the street, I ran into a man whom I had known in Perth. He told me of his recent doings. He had taken a "block" in this newly opened wheatland, about 60 miles from the nearest township. He is a pioneer with the glamor and the pains that accompanies one. There were no neighbors within a distance that made companionship possible. No church, no school; his children were enrolled in the State Correspondence Department and received their education by post. Knowing my purpose in this little town, he asked, in a militant tone, being a rebel Corkonian, "Do you intend to do anything for the children of the bush? Can it be nothing to you that the open-hearted, sunny children of our country are growing up a godless race? Are the impressionable years of youth to pass by without any religious foundation being laid? Is it any wonder that the Church 'leaks'?"

It was a fair challenge and it hurt. Surely the children who are deprived of the advantages of a Catholic education, through no fault of their own, deserve some consideration. These children have a just claim on our attention. Their plight cries aloud to our charity and sympathy.

A month later my duty brought me to the group settlement

dairy farms of the southwest. (*In the "Wet," 70 inches rainfall in* 1926). Southwest of our state lies the garden of tomorrow. It is a forest land where until yesterday the giant karri and the mighty jarrah held undisputed sway over sylvan fastnesses and impenetrable masses of vegetation, luxuriating in the rich black and over-moist flats along the never-failing brooks. The attempt to people this rich heritage through immigration takes the form of settling groups of twenty families in the same neighborhood. That system is called group settlement. It began in 1921, and in October, 1926, the Minister of Lands declared that the area of land under cultivation was 352,462 acres, the population had increased by 9,580 persons; 1,903 cottages had been erected for the settlers, most of whom are British immigrants. Sixty-eight schools had been established in the groups. I accompanied a pastor in a look around in search of Catholics among the "group-ies." Curiosity more than zeal attracted me. Like those who came to scoff, I remained to pray.

I came home from that visit more thoughtful than I had been. I thought of the enthusiasm for China and the Far East, and the laudable spirit that is alive in our midst. Yet I could not help reflecting that we have a Near West at home, calling for our help, and surely charity begins at home. Week in, week out, from dusk to dusk, the toil goes on, wresting pastures from the tenacious grip of the wild, untamed forests.

THE DANGER OF ISOLATION

The life of the settler in the Australian "bush" (we call the country the "bush") is a strenuous one and a lonely one. Hard work lies at his hand, with little variety in his daily routine. Surely he earns his bread by the sweat of his brow. Next-door neighbors are seldom nearer than 20 miles. The farmer lives a solitary, isolated life. But if isolation is a trial to his mundane outlook, what a danger it becomes to his spiritual condition. His children are his joy and comfort. How much lonelier life would be away in the quiet country, far from the rush and bustle of city life, without the silvery laughter of these smiling, comely, beautiful children whom God sends! But the anxious question comes frequently before the parent: Why did God send these rosy-cheeked, chubby rays of sunshine into my life? And the answer springs to his lips from the "green, immortal catechism"—

"To lead them to God." But how is the parent to do it without any previous training and with such little time at his disposal? While churches are few, schools are fewer still, and Christmas comes and goes without the sound of a church bell. The danger is obvious, and in many places the results are tragic. When you meet a Methodist parson who calls himself Mr. Patrick Joseph O'Sullivan, you blink with the shock. But you look back to the conditions of the pioneer families for its explanation.

OUR BUSH PASTORS

There is a story current about the late Bishop Gunn of Natchez. On a visit to his mother, he remarked casually that his diocese was as large as Ireland. The venerable, pious Irish mother took off her spectacles, glared at her bishop-son reprovingly, and reminded him that " 'Tisn't to tell lies that you come back to Ireland for."

Were I to state the actual fact that our bush pastors have parishes as large as Ireland, I should receive more than a look. Yet many priests in the bush may drive a hundred miles north or south, east of west, and yet be within the confines of their parish. One of them said, "We fellows must keep in the state of grace because it costs too much gasoline to go to confession. We have got to keep straight in the intervals." Consequently, it necessarily happens that, in our continent, parishes have corners where the priest, no matter how zealous, cannot visit. There is the terrible physical strain of the Sunday Masses. Coaxing a "tin-lizzie" to take kindly to 50 miles in two hours, over rough, unmade roads is not the best preparation for a catechetical instruction after a second Mass. His spiritual trials are great. Weighed down with the burden, he is inclined to exclaim as a fellow-student of mine once did when the monotony of seminary life palled on him: "Domine, Domine, quis sustinebit?" This he freely translated into "Lord, Lord, who can stick it?"

ORIGIN OF CORRESPONDENCE CLASSES IN RELIGION

But the children of the bush—who is to teach them the glad tidings of great joy? "Suffer little children to come unto Me" is the pleading of Him who hungers longingly for them. Who is to satisfy Him? We cannot expect the worn-out pastor to do it on Sunday. The parents are not able to do it without help and

guidance and encouragement. With thoughts like these, I returned to Perth. At the summer school in February, 1923, I decided to bring the problem before the assembled teachers. I asked for sympathy and for volunteers to conduct a course of correspondence teaching for the children of the bush. Difficulties showered upon me, and I could not answer one of them. The Archbishop frowned, as only archbishops can, and quietly he put the economic hurdle before me, and I could not clear it. "How will you finance the scheme?" Had the "Story of Extension" found its way to Western Australia then, I could easily have satisfied His Grace by the encouraging words of the Redemptorist, Father Catulle, to the then Father Kelley. "I kept his saying in my mind and had faith, 'When something is actually needed for God'—the old man remarked—'I always go ahead and do it, and then pray: Now, dear Father in Heaven, this was done for You, because You needed it. You are rich. I am poor. You pay for it." That would have satisfied the anxiety of our Redemptorist Archbishop, but I did not know of that book or its story until October, 1926, more than three years after my troubles had begun.

However, when the talk ended and my scheme seemed to be in its last agony, I called for three Sisters to volunteer for the work. In response came three zealous nuns, two Sisters of Mercy and a Sister of Loretto. We advertised our scheme in the *Diocesan Journal* and waited anxiously for names. A week passed and no response, then another, and another. We were in despair. We could face criticism of all, but to be turned by the "bushies" themselves was surely a cross that would weigh us down.

At last my brooding was interrupted by a telephone call to say that one "bushie" had applied. My animal spirits arose to the occasion, and I inflicted them upon a fellow-cleric next door. He hit back. "If it takes you a month to capture one 'bushie,' then you had better leave well enough alone." That hurt, and I crawled back to my room.

Yet there was something consoling in the coincidence that the first "bushie" gave her address as Jacob's Well. I recalled the memorable instruction given by the Divine Teacher at a place of the same name—and the "horse-spirits" returned when I thought on this omen. From Jacob's Well came the first appeal for help, and the applications are not run dry yet. Jacob's Well

has been the source of a rivulet which has grown with the accumulating force of a torrent in its course, until today a stream glides on carrying 1,093 bushies along with it.

Table Showing the Growth of Classes

Established February, 1923

Year	*Enrolment*	*Teachers*	*Districts*
End of 1923	270	3	3
End of 1924	400	6	6
End of 1925	769	7	7
End of 1926	1,093	10	10

J. T. MCMAHON.

(*To be continued*)

CHARACTER FORMATION IN HIGH SCHOOL

II

ELEVATING THE MOTIVE

Can the school do more than it has actually been doing? Can a shift be made anywhere along the line which would not entail extra burdens? Instead of dwelling on facts alone, could some of that time be given to the engendering of motives for the acquisition of facts?

The school might be more definite in the enumeration of qualities which it expects from its students. The school might word its aim in concrete terms; it might seek to determine how much of its aim is still vague to the students after they have been within the classroom for some months. Greater pains might be taken to have the corps of teachers act uniformly in inculcating certain qualities. It is taken for granted that character formation is the primary aim of any Catholic school. But even so, might we not be more explicit in stating what character points are to be insisted on year by year? Let the students see in black on white the specific traits which are expected from them, and on the acquisition of which they are to receive their rating. Conduct is a general term. Generalities do not take hold on the student mind; platitudes do not impress the young. Those in a Ford factory must know what is implied in the term "efficiency." Likewise the students have a right to know what is expected from them in the line of attitudes. If the aim of the school is written large in the life of each teacher, there will be less misunderstanding on the part of the student. Teachers can learn to fill their remarks to students with positive suggestions rather than with criticism for lack of effort. It was Christ Himself Who said: "For them do I sanctify Myself, that they may be sanctified in truth" (John xvii: 19). Many a student looks back with gratitude to that teacher who demonstrated in a concrete way the virtue which she taught.

The Catholic high school will never be a select school from the mental viewpoint. Its spiritual aim will not permit it to set up intellectual standards as the supreme achievement. The students must feel that the school has set an aim which is attainable not only by those who are intellectually fit but also by the attitud-

inally fit, by the moral heroes as well as by the intellectual giants. A student must at least be made to feel that there is room in the school and work in life for the non-intellectual as well as for the intellectual. If we aim to boast of our scholastic achievements ahead of our moral accomplishments, are we not false to our true purpose? Our measuring rod should be the type of attitude developed at school. Catholic education can never be separated from the needs of life, and virtue is always a supreme need. The Catholic Faith generates a spiritual attitude that is expressed in the absence of conceit, in that forgetfulness of self which means tenacity of spiritual effort, in certain thoughtfulness which might be termed spiritual initiative, in a mental balance between time and eternity which might be called self-control.

The high school student is not ordinarily estimated on his intellectual traits by the common people, but they do observe his attitudes. Character rises above scholastic attainments in the opinion of the common run of humanity. The school will do well to take this into account. The high school student does not ask to be prepared for college so much as to be prepared for living. The high school student is a complete individual, with particular and present needs. He likes to be handled from such a viewpoint. He should not be sacrificed to a curriculum which fits the few for higher intellectual advancement. He wishes to meet life here and now; he wants help here and now. Since he is frequently indifferent to what he needs in the future, we might prepare better for the future if we made him feel that the habits insisted on were beneficial to him here and now. It might be well to practice with him on the development of certain attitudes which would be to his advantage in the present. The average student likes to cooperate; he usually takes a pride in any task in which he is a partner. He is restless because too often he is on the receiving end of information and is not allowed by the teacher to enter into the task as a partner. The Romans were at least practical when they insisted that after a boy had reached the age of twelve he was to spend his time with his father, in companionship with the father throughout the day. When the occasion arises—in the classroom, in the debate, in the game—let the student feel that the teacher is there as a helper in conquering a hard situation. The student must feel that he was

marked on his own performance; that the effort which he put into his task was being carefully observed. He would be shown where his lack of sportsmanship hurt him and hurt the school with the patrons who were watching the game. He would be shown what persistence does here and now; he would be made to see the fine results where there was a control of selfish impulses. In all of these cases the teacher must be kindly firm. True, the student may not react to many of the suggestions, but in later life he will often recall and profit by those particular incidents where there was the picture of two or three working together on the acquisition of a certain quality.

The typical American will always be more outstanding for personality and a certain type of character than for erudition. He is one always interested in life, in the play of human emotions, in the ability to get along with one's neighbor. A group of twenty-six students made a choice as to whether they would prefer to be known as having the ability to make money or possessing the ability to get along with other people. Twenty-five expressed themselves as preferring the latter ability. Truth in the abstract, speculative reasoning will not touch frequently the ordinary individual. His mind handles best the concrete image. And if character is developed by seeing virtue made concrete in an individual, then who is better prepared for teaching in concrete terms than the Catholic teacher? Her life is concrete evidence for the virtues of Christ. She has a way of living that succeeds in bringing contentment and which baffles the humanitarian theorists. Hence, is she not prepared to teach high school students how to live? Is she not prepared to instill attitudes? She makes her life an effort to reproduce in herself the Christian characteristics. St. Cyprian said: "We Christians do not say great things; we do them." A non-Catholic student remarked that the reason for the recent suicides in college circles was the fact that although the student is "fairly well trained physically, mentally and morally, he is abysmally ignorant of the spiritual or religious purpose of life." Here again the Catholic teacher is concrete evidence for courage in living life in a true way, evidence for courage to meet the difficulties of life.

The Catholic high school is thus to be a place of personality achievement. The school is an arm of the Church; it helps to prepare for life with Christ, with God, and hence the school

can never be a place of mere mental training. Character traits go to the front ahead of mental traits. The classroom atmosphere is a continual working on mind and heart and will of the individual student. The graduate is to leave school with a certain way of looking at life, with a certain attitude toward his fellowmen, his employers, his friends, his home, his country. It is to be an attitude of benign sympathy, constant kindliness, quiet perseverance and inward contentment.

It is evident that the Catholic system depends on the personality of the teacher as an instrument of grace. Any teacher will recall that she herself forgot much of what she learned from books, but retained the attitude of the instructor. Think of the opportunities missed by those teachers who were selfish, who delighted in sarcasm and scorn (sometimes to cover up lack of preparation on their part), who spent not a few minutes in tirading and lamenting but who failed to give a minute to kind, personal, private conversation with the individual. We have too many who bewail the lack of others to do their duty. We have few who spend the effort to think out remedies or offer some constructive criticism. Somehow or another the unselfish teachers used to make an impression. Boys and girls frequently dropped a little of their meannesses when confronted by one who had made concrete a principle for which Christ stood. A group of seventy-six advanced students were asked to list the elements which to them constituted a successful teacher—that is, traits which made the course valuable. Personal interest in the students (sympathy and friendliness) was placed first, being mentioned over seventy times. Masterful knowledge of the subject-matter was sixth, being mentioned thirty-six times (*School Review*, Dec., 1926, p. 754, 755). Gradually the idea is growing that the high school teacher is not primarily a teacher of a subject but rather a civilizer, an interpreter of the right attitude toward life. He or she is to be Christ's agent for the demonstrating of those attitudes which prepare for life with God. He or she is likewise democracy's agent for the proper unfolding of the gifts of the child of the slums as well as of the child of the gilded avenues. She counteracts the dross of the materialistic view of life. She brings before the imagination of the young people the picture of that Artist Who has designed the only true character formulas.

Neither the Catholic school nor the individual teacher could ever neglect intellectual fitness and be loyal to the principles of the Church. But in this great business of education our problem is one of motivation. We Catholics seek to develop those motives which will continually urge the individual on to both spiritual and intellectual fitness. We aim to achieve high educational results through spiritual motives. Hence we seek for a certain attitude which might be aroused by religious principles and which would then motivate the students to excellence in all lines. In other words, can religion be taught in such a way that it will be a spur to intellectual effort as well as to spiritual advancement? Can we enable the students to perform all of their duties and to forge ahead out of supernatural motives? That would mean that they would strive for the right attitude because of their love for Christ. That would mean that they would strive for intellectual fitness in order that every intellect may be brought unto "the obedience of Christ" (II Cor. x, 5).

St. Thomas Aquinas demonstrated his loyalty to His Redeemer by uniting mental keenness and scholastic effort with high spirituality. If we could arouse within the students a desire for friendship with Christ, might we not find therein a lever for effort in other lines? If Christ were to become a conscious factor in one's daily life, might not such an intimacy be made to react on the entire life—mental, emotional, spiritual—of the students? If, after they have learned to know Christ, students are shown that school duties and life duties are a test of one's loyalty to the "most beautiful of the sons of men," if students can be made to feel that life is nothing else but a trial of one's knowledge of and devotion to Him who loved all young hearts, will they not thereby feel an impulse to better themselves intellectually and spiritually? "Caritas Christ urget nos," said St. Paul. It is hard to know Christ and to remain unmoved. Personal love of Christ impelled St. Paul to become all things to all men. Personal love might also urge the modern youth to show his fellowmen that nothing high, nothing noble is forbidden to him who is a friend of Christ. Father Maturin says that St. Paul was not "spreading a cause; he was serving a Person" (*Practical Studies of the Parables*, p. 102). We must remember that young hearts take more readily to a person than they do to a cause. An examination of the life of Frederich Ozanam will

show that high intellectual achievement was reached because of an impelling spiritual motive. The desire of serving Christ might cause students to enter wholeheartedly into any school duty and into life duties.

Hence we need a closer acquaintance with the personality of Christ and with His best imitators if we are to progress in Catholic educational work. In order that the students might acquire the proper attitudes they must be brought into that invigorating atmosphere which radiates from one who is personally intimate with Christ's principles. "To be drawn to what is noble and great is a better fortune than an intellectual perception of truth and beauty, for attraction leads to union while the beholder stands aloof" (*Religion, Agnosticism, and Education*, Spalding, p. 12). From the teacher the students are to learn how to show perseverance and thoughtfulness and initiative and self-control. And when asked what motives urge them, they might reply with St. Paul: "Caritas Christi urget nos"—"It is love for Christ."

The attempt to arouse within the students a love of Christ, both for its own sake and with the hope that it will urge them to better effort in other lines, can never become a hard and fast procedure. The teacher must be somewhat of an expert in the manipulation of natural attitudes. She must be thoroughly acquainted with the free-time choices of the students. The student view of life must be understood by the teacher, and she must likewise be clever at detecting hypocrites. She must know the young, hero way of looking at life—the admiration given to those who do things. She must be able to show what certain attitudes did for St. Francis of Assisi, for Lincoln, for Roosevelt. The inculcating of certain virtues or qualities must always be done in the concrete; the impression to be left must be individualized; the attitude to be taught must be shown to have been demonstrated in the life of some person whose background is familiar to the students. The students must develop an attraction toward the individual who possessed the quality they are to imitate. That means that the teacher may not allow the saints to remain up in heaven but must bring them down to earth and place them in human situations. She must analyze their lives as they acted toward their parents, their friends, their school, their religion, their difficulties in life—difficulties with impatience, anger, pride, vanity. Likewise, the teacher must be

an expert in the background of the New Testament. And the background must be sometimes compared to modern situations and modern social situations. Then the teacher must point out opportunities in the daily lives of the students for them to concentrate on the attitudes suggested. There are opportunities in the classroom, in chapel, in the school society, on the school paper, at the evening entertainment, in the home. In all of these the students must experiment with trying situations, with patience, with tact, with initiative, with perseverance. When an attitude has been pointed out to a student the teacher must be observant as to its true fulfillment. The important point is to give the students a definite attitude and a definite manner of acquiring it. This means throwing a great deal of responsibility on the students for their various activities, for the classroom work, for the maintaining of school spirit.

A high school teacher is lost unless she has a fine sense of human values, unless she has the human touch. She must also understand the home situations of students. By conversation, by experimenting with trying situations, by admitting openly now and then that she made a mistake and is willing to rectify it, she will make the students feel that she is more interested in their welfare than in her reputation as a teacher. Acts of selfishness, mean tricks, bitter resentments on the part of the students will be carefully handled and the offenders told that the logical outcome of such actions will injure them personally. But, on the other hand, all of these suggestions will lose value if the students feel that the teacher is out for revenge. The romance of pulling mean tricks vanishes when the students know that the teacher never takes them as personal insults to her dignity, but rather as violations of a principle which injure only the doer. And frequent exchange of opinion will be necessary in this growth of attitudes. Attitudes cannot be poured in like information, nor can they be developed quickly. Neither may the teacher be given to long, set speeches about such things. The teacher must observe and then quietly suggest. Where there is not time for individual work, then she can speak to the whole class as though she were talking to one individual. The life of St. Paul will furnish her with suggestions for the idea of moral courage and of personal love of Christ; that of St. Francis of Assisi will supply her with incidents of meekness and cheerfulness; the Little Flower will show her how to teach sanctification

of little daily duties; Cardinal Gibbons will be a model for tact and prudence; St. Ignatius will be an example of the warrior-saint for Christ; St. Philip was he who spent time so profitably with the young people of Rome in their recreations; Father Stanton's life shows us that underneath the non-display life of the ordinary American boy there may be deep attachment to Christ. When a student shows a selfish trait, refer him or her to some one of these characters. And let the student know that the individual responsibility is upon him of working out individually these traits for Christ, just as others worked them out for Christ.

The aim in stressing inward urge and individual responsibility is not less mental development but greater character development. Its aim is to create life-interests; it is to foster a desire which will follow one into his profession and into the making of his home and which will be a continual spur for full development of mind and heart and will. But it means, above all, the effort to attain to the spirit of Christ. This aim fits all types of students. The highest intelligence will always find something new in the Faith. And likewise the Curé of Ars might be the prototype of other worthy individuals, for, as Canon Sheehan says: "One act of kindness is better than all of the speculations of Plato" (*Triumph of Failure*, p. 221).

To recognize those who seek for this spirit of Christ, to rate those who seek to develop the proper attitudes in school, might necessitate a more definite scale of marking in which recognition would be given for effort to attain to the right kind of initiative, of perseverance, of ability to accept responsibility. If attitudes are important in life, if the teacher in high school is an interpreter of life and an overseer of learners, then she ought to have a means of awarding those who become "doers of the word." In some schools this is covered by the rating in application. But as the high school gradually finds its proper function there will develop other means of rewarding those who develop the right attitudes. But a lack of rewards need not deter the teacher from seeking to motivate the daily efforts of students by centering their lives around the Life to which all must eventually be drawn if they are to succeed in the race. Thus the teacher will not only be storing the minds of students with facts; she will be directing their desires. All modern advertising tends to direct the desires of possible purchasers. Our supreme effort must be given to cultivate a desire for the eternal, and that will

give us a motive for the acquisition of the proper attitudes for life. We observe how students attack their school problems, and we thus find opportunities of suggesting to them how they might attack life problems. This means more than development of intelligence. It means Christian character-building. Lord Macaulay said: "Nine-tenths of the calamities which have befallen the human race had no other origin than the union of high intelligence with low desires." Since the school is supposed to prepare for life, we lay stress on Christian desires; in other words, we watch over the growth of the attitudes of the students. Realizing that such a method is a delicate duty, we seek to hold up before the students the life of Him who can delicately raise the motives which actuate one in the performance of daily duties. The intellect is a dangerous thing when it is not guided by powerful chains of love which have been forged in that furnace of divine love in the Heart of Christ.

If the Catholic school is to step into the breach in modern civilization, let it continue to seek development in its program of character building. Let it strive to perfect a technique of developing attitudes. Let it learn wherever it can, wherever it finds natural goodness. Also let it realize that stored up in the New Testament, in the Sacraments are principles of psychology which, when grasped and understood by the teacher, reveal an untold wealth of appeal and insight and power for motivation. Let the Catholic school lay great stress on the personality of the teacher, on that type of personality which is developed from musing in front of the Tabernacle and from reading daily some of the New Testament. We are here on earth to know God. The Catholic teacher is an instrument to reveal God to spiritually undeveloped minds and hearts. Let the students feel that she takes her attitudes from Christ Himself, that she aims only to draw them to an appreciation of Christ. As Bishop Spalding says: "What we believe and love more than what we understand, molds character and shapes destiny. . . . Noble living is nourished by personal, not by logical influences, and Christ had been a teacher in vain had His words not been power and grace and peace, touching the heart, exalting the imagination, and awakening in man's whole being a sense of liberation and refreshment" (*Religion, Agnosticism, and Education*, pp. 26, 27).

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Dubuque, Iowa.

CLASSICAL SECTION

The purpose of this section is to act as a bureau of information for teachers of the Classics, and particularly for those of Catholic Schools. Any questions relating to Latin and Greek will be gladly received, and, in accordance with our ability, promptly considered. This section will aim also to keep its readers informed of the most important movements and events in the world of the Classics, especially such as have bearing on the teaching of Latin and Greek in secondary schools.

Cicero

A. His Youth and Early Orations: 106–76.

Cicero was born in 106 B. C. at Arpinum, a small town in Latium. At an early age he distinguished himself by his success in studies. He liked to spend his time in the forum where he might hear the great orators and so perfect his own oratory even to the point of surpassing them.

At the age of twenty-five (81 B. C.) he delivered his first speech, the "Pro Quinctio," and in the course of the following year he pleaded a more important case with his oration, "Pro Roscio." The latter was a very courageous act, for at the very time of the proscriptions he attacked a favorite of the author of these proscriptions, the all-powerful Sulla. He won his case, and henceforth was considered one of the leading advocates at Rome. His health, however, was undermined, and his friends became alarmed at seeing him weak and thin. On their advice he departed for a sojourn in Greece and Asia. He profited greatly by this voyage, for he came in contact with the great masters of eloquence of these countries, especially with Molon, who taught at the island of Rhodes. Meanwhile his health was restored. Cicero returned to Rome in 77 B. C. with good health and much more skilled in the art of oratory. At this time he married Terentia, a woman apparently of disagreeable character who was not destined to make him happy.

B. From the Quaestorship to the Consulship: 76–63 B. C.

In 76 B. C. Cicero was elected quaestor. (For the duties of this and other officials, cf. F. F. Abbott, Roman Political Institu-

tions, Ginn & Co.) He exercised this office at Lilybaeum in Sicily during the year 75 B. C.

In 70 B. C., as aedile designatus and at the request of the Sicilians, he pleaded against Verres. He delivered a very short speech and then brought in the witnesses, whose charges were irresistible. Verres was condemned. In order to prolong the effect of this condemnation on public opinion, Cicero published the Verrines, a group of speeches which form a complete picture of the corrupt practices of Verres in Sicily.

Cicero was curule aedile in 69 B. C. and praetor in 66 B. C.

As consul in 63 B. C. he foiled the conspiracy of Catiline and brought about the execution of the conspirators. In this act, and later against Antony, he showed more decision than was usual with him.

C. After his Consulship: 63–43 B. C.

Gradually the unruly elements of the state sought revenge upon him and ruined his influence. Finally, in 58 B. C., Clodius succeeded in putting through a law that was directed primarily at Cicero. Cicero went into exile and passed eighteen months away from Rome, suffering bitter sorrow and complete discouragement. He returned midst enthusiastic demonstrations in 57 B. C. The joy of his return, however, was short lived. Cicero soon perceived that he no longer possessed any power in the state nor even independence. This was the period of the First Triumvirate.

In 51 B. C. Cicero left Rome again, but this time with an official command. He went as governor to Cilicia, where he showed himself upright and fair, qualities then seldom found in a provincial governor. He won certain military successes over a small army of robbers and was acclaimed "imperator" by his soldiers. For this great exploit he hoped to obtain a triumph, but just as he returned to Rome civil war broke out between Caesar and Pompey.

Cicero hesitated a long time before joining either party, as neither entirely satisfied him. He finally decided in favor of Pompey, who shortly afterward was defeated at Pharsalus, 48 B.C.

At first Cicero appeared very reserved toward Caesar, who sought to win him. He consented to become reconciled with the dictator, however, and obtained favor for several Pompeians.

He counseled Caesar, though without success, to restore to Rome her liberty.

In 45 B.C. Cicero lost his daughter Tullia. At this time he composed several of his philosophical works to assuage his sorrow or at least to keep his mind away from his grief.

Caesar was murdered on March 15, 44 B. C. Cicero, who had practically given up all hope of seeing the reestablishment of the Republic, was overjoyed at the fate of the master, but Antony at once claimed succession to Caesar. Cicero put up a spirited fight against him: he delivered his Philippics, caused them to be published throughout Italy, and for some months was the leader of the opposition. Antony, however, came to terms with Octavius, who coldly surrendered to him the life of the great orator. The satellites of Antony overtook him near Formiae, where he was beheaded by the centurion Herennius. His head and right hand were exhibited in the forum above the rostra.

A. Suggested Readings on Banking and Capital

Fowler, *Social Life*, pp. 60–96.

Frank, *Economic History of Rome*, pp. 219–240.

Frank, *History of Rome*, pp. 392–394

B. Suggested Readings on Roman Baths

Becker, *Gallus*, pp. 366–397.

Johnston, *Private Life of the Romans*, pp. 265–277.

Jones, *Companion to Roman History*, pp. 52–194.

McDaniel, *Roman Private Life and Its Survivals*, pp. 113–114; 138–140.

Preston and Lodge, *The Private Life of the Romans*, pp.48–50.

Sandys, *Companion to Latin Studies*, pp. 204–205; 545–547.

Wilkins, *Roman Antiquities*, pp. 57–58.

A number of letters have been received inquiring about any prospective changes in the Latin requirements for the Affiliated Schools—based on the recent suggestions of the investigating Committee of the Classical League. Whatever changes are made will be announced in due season by the Secretary on Affiliation, and it is unlikely that any new requirements will be made before the examinations of 1929. This will not interfere with the work of the schools that are preparing pupils to take College

Entrance Board examinations, because this board also will make no change before that date.

In the meantime it is most necessary that the teachers of Latin keep the present requirements firmly fixed in mind and not be distracted by much good and more bad that is being spoken about desirable changes. The requirements are set forth clearly in the "Syllabus," and the following "Suggestions Concerning Preparation" recently published by the College Entrance Examination Board will be found of great value to the teacher who is aiming to attain these requirements.

Exercises in translation at sight should begin in school with the first lessons in which Latin sentences of any length occur, and should continue throughout the course with sufficient frequency to insure correct methods of work on the part of the student. From the outset particular attention should be given to developing the ability to take in the meaning of each word—and so, gradually, of the whole sentence—just as it stands; the sentence should be read and understood in the order of the original, with full appreciation of the force of each word as it comes, so far as this can be known or inferred from that which has preceded, and from the form and the position of the word itself. The habit of reading in this way should be encouraged and cultivated as the best preparation for all the translating that the student has to do. No translation, however, should be a mechanical metaphrase. Nor should it be a mere loose paraphrase. The full meaning of the passage to be translated, gathered in the way described above, should finally be expressed in clear and natural English.

A written examination cannot test the ear or tongue, but proper instruction in any language will necessarily include the training of both. The school work in Latin, therefore, should include much reading aloud, writing from dictation, and translation from the teacher's reading. Learning suitable passages by heart is also very useful and should be more practised.

The work in composition should give the student a better understanding of the Latin he is reading at the time, if it is prose, and greater facility in reading. It is desirable, however, that there should be systematic and regular work in composition during the time in which poetry is read as well; for this work the prose authors already studied should be used as models.

What is your idea of rapid reading of Latin? In my experience and in the experience of many dealing with the present day students, the ordinary child can read very little that has not been prepared.

The teacher who sent in this query, and she undoubtedly is typical of many, does not understand what is meant by "rapid reading." It is reading at sight conducted in just such a way as has been described with detail in the preceding section. It must, however, be conducted systematically, beginning with a student early in the first year and carried on faithfully through succeeding years as explained above. A teacher cannot expect to take an advanced Latin class, which has never had a good training in this phase of the work, and expect to procure good results immediately.

Few educational devices have aroused more comment in recent years than the Dalton Plan, though strangely comparatively little attention has been paid to it by Latin teachers. To the teacher who is interested in this, I would recommend the following readings:

Tanner, "The Application of the Laboratory Method: to the teaching of Greek and Latin." *Classical Journal*, xv, 546 ff. This article anticipated some of the methods of the Dalton Plan.

Lofberg, "Nil sine Magno Vita Labore Dedit Mortalibus." *Classical Journal*, xvi, 220 ff.

Burke, The Dalton Plan. University of Pittsburgh Bulletin, Vol. xxiii, No. 2.

A series of selected Latin vocabularies with related English words is in course of preparation by Stephen A. Hurlbut, M.A., and is being published by The Mt. St. Albans Press, Mt. Alban, Washington, D. C. The manual for second-year reading is already out and sells for 50 cents. The aim of these manuals is to build up a useful working vocabulary by focusing the attention of the pupils on a carefully selected minimum of the most valuable words. How these words have been selected, Mr. Hurlbut describes in a descriptive pamphlet which may be had on application.

The following new volumes of the Loeb Classical Library have just appeared:

Cicero: *Philippics*, by Walter C. A. Ker.

Horace: *Satires, Epistles, and Ars Poetica*, by H. Rushton Fairclough.

Aristotle: *Rhetoric*, by John H. Freese.

Aristotle: *The Nicomachean Ethics*, by H. Rackham.

St. Basil: *The Letters* (Vol. I), by Roy J. Deferrari.

J. P. Putnam's Sons is the American publisher for this series.

ROY J. DEFERRARI.

AFFILIATED HIGH SCHOOL AND COLLEGE SECTION

THE SET OF QUESTIONS—PURPOSES OF

During the last few years it has been noticed that the printed set of questions which is sent to each pupil is returned with the written examination. This practice is quite contrary to the general purpose of the process of Affiliation and in fact is an obstacle to one of its greatest values. A few words relative to these points will, we feel certain, secure the cooperation of the teachers and principals of the offiliated high schools and assist us in seeing to it that each pupil retains the set of questions, realizing thereby the subtle influences which result from them as a motivating factor.

The primary purpose of having a printed set of questions for each pupil is to attain and maintain the best possible discipline during the period of the examination. With his own set of questions before him, the pupil is freed from the obligation of seeking from the teacher, the blackboard or other outside sources information relative to the exact wording to the questions. Mistakes resulting from hurried copying and such like dangers are to no little extent removed by this procedure. Time is saved. The maximum amount of attention and its cogent assistant, silence, are secured. In fine, much that renders other methods extremely troublesome becomes at least remote in the plan of having for each pupil a printed set of questions before him during the time of the examination.

The pupil should not only have the set of questions as his possession at and during the actual writing of the test, but he should be encouraged to retain the set of questions for further use. No one with any experience of school life will gainsay the statement that it is immediately after the examination that the best use of the set of questions is made. Before the pupils leave for their respective homes they can be seen gathered in conference and with the set of questions in hand they pool their answers and opinions, thus securing all the beneficial effects to be derived from a well-conducted discussion. Vehement indeed are the briefs presented as defenses for the position taken toward each of the questions and the answers expected. Here, if anywhere, can one see the psychological principles basic to the study

process; not in their scholastic formulation but in the strength and beauty of their application. Each question becomes a real project, and each pupil an active worker toward its solution. Previous experiences are rendered functional, and adjustment in a most telling and effective manner is realized. Inaccuracies resulting from hasty conclusions, lack of attention and such like conditions are disclosed, and the truth or facts behind each question are made to stand out clear and sharp. Interest is keen and active then if ever, for each pupil feels the situation in a most personal manner. Memory in both its sensory and intellectual aspects is correctly exercised in a way that neither fatigues nor bores. Expression is likewise employed in a proper and practical manner, not merely as a means of contributing data to the discussion, then and there in progress, but also as a factor of increasing the mental content of each disputant. In fact, the observant teacher has in such discussions an object lesson of correct procedure in the art of training pupils how to study.

After the pupils reach their several homes and, with pride or a desire for praise or sympathy, display the printed set of questions, not infrequently another discussion takes place. The exercise of judgment and the other mental faculties are again called into play and with the new content elements, the contributions of those whose experiences are more mellow and mature, the pupils are again benefitted by the set of questions. The social effect is a phase of this problem which is too often overlooked. The discussion, of which the set of questions is merely the occasion, tends to link more closely the activities of the home with those of the school. Parents and older brothers and sisters, both because of family pride and affection, become keenly interested in the reactions which the younger member of the household gave to the questions now before them. More than once has this been evidenced by us here at the University through the letters we have received from the parents or other members of the household. The schools concerned in these several cases can likewise attest to these facts, as it has ever been our custom to send all such letters to the school and our answers through the school, thus aiding, as far as it is possible, to keep the local school in the position which its autonomy demands.

Not merely in the home are the good effects of the set of ques-

tions as a personal possession of the pupil to be noted but also at times in the wider groups of which the high school pupil is a part. Often indeed has the pupil armed with the set of questions gone to the pastor of the parish or to one of his assistants in order to secure their views on one or other of the more mooted questions on the printed copy. The letters which at times these discussions have called forth indicate another phase of the social effects of the set of questions. Some of these letters have requested information concerning the facts expected in the answers, others sought suggestions on the best texts to be used in the further study of the topics suggested by the questions, and some others were expressions of the writers' opinions and reactions to the format or content of the questions. All of them showed that an interest more or less permanent was aroused and that the ideal, too often neglected, is assisted by the printed set of questions. The ideal to which we refer is the mutual interest that should be strong and vital between the school and the other larger social groups, such as the home and the home parish.

In after-school life the set of questions has its value. That it is an aid to reminiscence is well known to all who have reached out into the ranks of the alumni or alumnae of one of the affiliated high schools. In the informal gatherings which take place in the homes of those once classmates, these treasured keepsakes have been the source of no little interest and pleasure. "Ask me another" has often recalled the former teachers, the knowledge imparted and the influences effected, and has been the silent yet potent means of making many an alumnus, who since graduation has been forgetful of his duty, a new force of strength for Alma Mater.

The set of questions in the hands of a worth-while graduate has often been the means of directing new pupils to their Alma Mater. It often happens that one or other at a social gathering will seek information regarding a school to which to send a son or daughter, and the sets of questions are concrete evidences of what is the standard aimed at by the school, which the loyalty of the grateful graduate will naturally incline him to suggest.

For these reasons as well as for the many others which may be readily recalled, it is evident that the retention of the printed set of questions by the pupil is a practice that is both commendable and beneficial.

NEWS ITEMS

On March 13 the French Dramatic Club of Marymount Academy, Tarrytown-on-the-Hudson, rendered in French the play *La Merveilleuse Historie du Jeune Bernard*. In both play and club the teachers of French in our affiliated high schools have a noteworthy suggestion for the improvement of their methods of teaching.

The Senior English class of this institution presented the *School for Scandal* on March 1. Both this and the French play were assisted by the choral and orchestra clubs of the school.

Among the recent speakers and lecturers at Marymount were the following: The Hon J. J. Ackerman, the Hon. R. P. Smith, the Hon. William Grey, Maurice Zuckert and John J. Gerty, Esq. These visiting lecturers were the special guests of the Law Classes conducted under the guidance of the Hon. J. J. Hughes at the College.

Mt. St. Mary's Academy of Little Rock, Ark., will be represented at the State Interscholastic Contest to be held at the University of Arkansas, April 22, by Florence Volger, Regina Carletti and Helen Schultz. These pupils won first and second places in the preliminary tests in algebra and second place in the English test. The Rev. Dr. T. L. Keany gave a lecture on St. Thomas on March 12.

The girls' basketball team of St. Paul's Academy of Washington won the Intra-Diocesan Cup. This prize was donated by the Baltimore *Catholic Review*. The cup was formally presented to the champions by the Rev. J. F. Broderick.

EDUCATIONAL NOTES

MEETING OF THE SUPERINTENDENTS' SECTION, CATHOLIC EDUCATIONAL ASSOCIATION

The eighth annual meeting of the Superintendent's Section of the Catholic Educational Association will be held at the Catholic University of America, Washington, D. C., April 20 and 21, 1927. The following program has been prepared:

WEDNESDAY, APRIL 20

Morning Session

10:00 to 11:30

1. Address of Welcome
   The Rt. Rev. Thomas J. Shahan, D.D., Rector of the Catholic University.
2. Opening Address of the Chairman
   Rev. Joseph F. Barbian, Milwaukee, Wis.
3. What is the Value to the School and to the Pupil of Such National Organizations as the Boy Scouts, Girl Scouts, Campfire Girls, etc.?
   Rev. John M. Cooper, S.T.D., Ph.D., Catholic University, Washington, D. C.
   Discussion: Prof. A. Lester Pierce, Notre Dame University.

Afternoon Session

2:00 to 3:30

4. Health Education and the Parochial School
   Mary E. Spencer, National Catholic Welfare Conference, Washington, D. C.
   Discussion: Rev. Edward B. Jordan, Ph.D., Catholic University.
5. The Problem Child; Our Social Experience with the Juvenile Delinquent, and the Modern American Factors in Delinquency.
   Brother Benjamin, F.S.C., St. Mary's Industrial Institute, Carroll Station, Baltimore, Md.
   Discussion: Rev. Thomas Vernon Moore, Ph.D., St. Anselm's Priory, Brookland, D. C.

THURSDAY, APRIL 21

Morning Session

10:00 to 11:30

6. Improvement of Teachers in Service
   Rev. Edward J. Cahill, M.A., Springfield, Ill.
   Discussion: Rev. Thomas Cawley, Johnstown, Penna.
7. The Problem of Supervision in the Elementary School
   Rev. J. H. Ostdick, M.A., Omaha, Nebr.
   Discussion: Rev. Henry P. Hald, Ph.D., Brooklyn, N. Y.

Afternoon Session

2:00 to 3:00

8. A Tentative Program for Junior High Schools
   Rev. John J. Fallon, Belleville, Ill.
   Discussion: Rev. C. H. Ivis, Catholic University of America.
9. Right Habits of Study: When, How, and by Whom to Be Developed
   Rev. Richard J. Quinlan, S.T.L., Boston, Mass.
   Discussion: Rev. Daniel J. Feeney, Portland, Me.

THE CHARACTERISTICS OF A GOOD TEACHER

Assistant Superintendent Eldridge, of the Cleveland Public Schools, submitted a questionnaire to school officials, teachers, pupils, and business and professional men, the gist of which was thus summed up, "As you look back over your school experience, what were the outstanding qualities in your favorite teacher or teachers?" The *Cleveland News*, in its issue of March 23, makes the following answer:

First, we believe, Mr. Eldridge, comes an obvious love for the job. No teacher can engage a student's sympathy unless affection for the work literally shines from the teacher's eyes.

Second comes manliness or womanliness. The teacher must be square. He must play no favorites. He must dare to say, "I don't know," if a student's question stumps him. The weakest teachers within our memory were those who posed as all-wise and all-knowing. Their shallowness was speedily discovered.

Teachers need not be physically attractive or good dressers, although these qualities help. Teachers should not, above everything else, pose as little deities, Lord Fauntleroys or Pollyannas grown to adulthood. They speedily become sickening.

A third quality which raises a teacher in the estimation of his or her pupils is the fact that the instructor has important outside

interests. It doesn't matter what these may be—politics, compulsory vaccination campaigns, women's rights, birds, music, radio. A teacher's pet hobby may be as bizarre as can be imagined. The student doesn't mind, but he admires those of his teachers who are interested enough in life to endeavor to bend the world to their wishes and desires.

Obvious qualities, of course, are education, patience, an even temperament and a natural gift for getting along with juveniles.

Mr. Eldridge's questionnaire is thought-provoking and stimulating. He might follow his first one with a second, seeking details concerning the obligations of a school organization to an obviously successful teacher.

Can teachers be successful in any accepted sense without proper placement and a reasonable security of tenure that permits the instructor to perform a long-period task in raising an educational institution to a high standard?

Cleveland does not err badly in those respects. But American public education, as a whole, certainly does.

RESEARCH FELLOWSHIP FOR DR. PURCELL

Richard J. Purcell, Associate Professor of American History at the Catholic University of America, has been awarded a research fellowship in history by the Guggenheim Foundation, and will leave shortly for Europe to make a study of Irish immigration to the United States since 1790, and to complete the collection of material for a book on this subject. Dr. Purcell received the Doctorate in Philosophy from Yale in 1916. He has been at the Catholic University since 1920 and has been associate editor of the *Catholic Historical Review*. He is known to the readers of the CATHOLIC EDUCATIONAL REVIEW through his frequent contributions on historical subjects.

REVIEWS AND NOTICES

NOTES ON CURRENT PERIODICALS

Principles of Education

"Factors of Rural Education." J. E. Butterworth, EDUCATIONAL REVIEW, February, 1927. The writer of this article presents the various conceptions of rural education that are in vogue and, after showing the shortcomings of each, proposes a basis for a definition. According to his view, "rural" is distinguished from "urban" on the basis of density of population. Rural districts are characterized by relatively low density of population. The paper brings out many points that should be considered in formulating a policy of rural education.

"The Scientific Study of the Curriculum." Otis W. Caldwell, *School and Society*, January 29, 1927. A discussion of a "few of the interpretations and uses of scientific method as applied to curriculum revision." The article calls attention to the difficulties that beset curriculum revision and the need of training investigators for the task.

Administration

Current Practices and Tendencies in the Elementary Curriculum of the Training Schools of Teachers' Colleges and Normal Schools. Julia E. Dickson, *Educational Administration and Supervision*, March, 1927. An attempt to show the variation of content and techniques of the elementary curriculum of demonstration and training schools. The study is based upon data received from fifty-one teacher-training institutions.

The Curriculum in the College and University Department of Education. John Louis Horn, *Educational Administration and Supervision*, March, 1927. Submits the following questions, together with the suggestion of an answer: (1) What is the province of the department of education? (2) Can standardization of courses be established as to content and sequence? (3) What should constitute the difference between undergraduate and graduate courses?

The Duties of an Elementary School Principal. Ida V. Flowers, *The Elementary School Journal*, February, 1927. As a result of information received from forty principals of the city of

Baltimore, and from 130 principals outside of Baltimore, the writer discovers that the average principal must spend the most of his time on administrative and clerical duties. Suggests that boards of education and superintendents should relieve principals of minor duties in order that they may devote themselves to the improvement of instruction.

Kindergarten-Primary Unification. Mary Willcockson, *The Elementary School Journal*, February, 1927. A plea for unification of the kindergarten and primary grades, rather than of the kindergarten and the first grade. Asks for a closer understanding between those who are devoted to the education of children from the kindergarten through to the fourth grade.

A Technique for the Construction of a Teacher-Training Curriculum. W. W. Charters, *Journal of Educational Research*, March, 1927. The author of Curriculum Construction indicates how his method can be used for the purpose of discovering the materials that are necessary for the training of teachers.

The Junior College from the Standpoint of the University. Robert Josselyn Leonard, *Teachers College Record*, February, 1927. An address delivered at the Educational Conference of the Hundredth Anniversary of Western Reserve University, which emphasizes the problem of the first two years of college with special reference to the responsibility of Western Reserve in this connection.

A Critique of the Present Status of Curriculum-Making. Henry Harap, *School and Society*, February 19, 1927. A thought-provoking article, which indicates some of the limitations of the present methods of curriculum-making and suggests a detailed scheme for evaluating attempts to determine objectives and organize them into teaching units.

Methods

An Experiment Made by a History Teacher. George R. Moon, *The School Review*, March, 1927. A comparison of the results achieved by a class which read extensively and collected information as an incidental part of the process, and a class which spent most of its time on intensive study of the facts which it was expected to remember. The general reading method seems to have been more successful.

The Contract Plan; Its Working. Alice Rice Cook, EDUCA-

TIONAL REVIEW, February, 1927. A description of an actual experiment with the Dalton Plan as worked out by an English teacher in a large city high school. The article stresses the good results that accrued, but also points out the weak parts of the plan. The student criticisms are worth noting.

Primary Education in Italy. Juliet Turner, *School and Society,* February 12, 1927. A very interesting account of an educational exhibit arranged at Florence to show what is being done in the elementary schools of the various provinces of Italy.

College and High School

The Liberal College. George Norlin, *School and Society,* January 22, 1927. This article contains a definite statement of the purpose of the Liberal Arts College and discusses some of the lines along which the colleges as at present constituted will have to be reorganized to meet that purpose. Curriculum, staff and methods of instruction are touched upon in turn. Catholic college officials will agree with much the writer has to say.

Five Proposals for the Improvement of Secondary School Instruction. John Louis Horn, *School and Society,* January 22, 1927. The proposals of Mr. Horn have to do with changes in methods of teacher certification, redistribution of teacher load, proper motivation of teachers, provision for married women teachers and readjustment of salary schedules. Each of them merits serious consideration.

College Education. A. L. Lowell, *School and Society,* January 29, 1927. The author divides American colleges into two general types: vocational and cultural. In the former, the first two years are a continuation of the high school and a preparation for the professional schools. In the latter, the work of the freshman year is, or should be, introductory to the methods of the university which the author thinks should be increasingly employed in the later years of the college course. This is in line with many recent suggestions as to the desirability of reorganizing the work of the college. One can but hope that the day is not far distant when it will be realized.

Hamstringing the Liberal Arts College. Carl Holliday, *School and Society,* February 5, 1927. The hamstringing of which Mr. Holliday speaks is obliging the Liberal Arts College to act as a feeder to the professional schools. Making the college shoulder

this burden necessitates forcing culture down the throats of those who either do not want it or are incapable of receiving it and interferes with the primary purpose of such a college. His suggestion that the universities maintain separate colleges for this pre-professional work, or that the professional schools provide for it themselves by lengthening their courses, is well worth considering.

The Relation of Intercollegiate Football to the Purpose of the American College. Ernest F. Wilkins, *School and Society*, February 5, 1927. Here is an excellent presentation, in succinct form, of the indictment of intercollegiate football as formulated by Committee G of the Association of American University Professors. The address, which was delivered at the annual meeting of the National Collegiate Athletic Association, New York City, December 30, 1926, put the whole matter squarely before those who are expected to bring about a reform. The writer discusses briefly and impassionately the various charges brought against the game and sketches the plans that have been proposed to remedy the situation.

Religion Outlines for Colleges. Course I.—The Catholic Ideal of Life, by John M. Cooper, D.D. 224 pages. Washington, D. C.: The Catholic Education Press, 1924.

Religion Outlines for Colleges. Course II.—The Motives and Means of Catholic Life, by John M. Cooper, D.D. 260 pages, Washington, D. C.: The Catholic Education Press, 1926.

These scholarly books from the pen of the distinguished professor at the Catholic University of America mark a new epoch in the collegiate teaching of religion in the United States. They are a refreshing and an efficient solution of a problem which many college teachers of religion have sensed and which some have admitted publicly. Their method is new in the field of religious instruction and the content of the outlines is built up with a constructive originality that betrays sound and broad scholarship. These two volumes cover only the first two years of religious instruction in the college. It is to be hoped that the other two volumes will appear in the immediate future so that the four-year period of collegiate religious instruction throughout the country may begin to feel, as soon as possible, the fullest advantages of these outlines.

It is doubtful whether any other subject has been taught in

our Catholic colleges under the same handicaps that have faced the course in religion. The unevenness of the previous training of the students in this branch has been one of the difficulties. Some of them reach the college department with little or no theoretical knowledge of the truths of their faith, and very few bring to the professor of religion the faintest idea of the relation of their meager knowledge of doctrines with the problems of life and the attitudes that they should have toward these problems. This difficulty may be due to the fact that many of the college entrants are products of schools where no religion was taught, to the failure of the usual catechetical or doctrinal instructions in our high schools, to the lack of prestige attached to the teaching of religion, to the insistence on mere theological or logical order against one of more pedagogical value from the standpoint of results or to any other of the many reasons assigned by experienced teachers. The fact is that the college professor of religion finds very unevenly prepared and generally undeveloped material on which to work and must often try to salvage, as best he can, the wrecks for which others are responsible. If these outlines of Dr. Cooper had no other merit, they would command respect as the record of a teacher who has successfully and sympathetically overcome the aforesaid difficulty. He arouses the already acquired knowledge of the well-instructed student, he stimulates the inquisitiveness of the exceptional student and relentlessly drives into the mind of the least efficient a fascinating mobilization of doctrinal and moral truth. He has blazed a trail for other college professors of this subject who have been baffled by this difficulty.

Another one of the difficulties that is faced by the course in religion is the range of matter it is forced to cover in a comparatively short time and at unstrategic hours for either salvaging, reconstructing or developing the students. In view of these handicaps, religion, above all other subjects in the college curriculum, should be permitted to commandeer all available agencies and methods for inspiring and sustaining the attention and interest of the students. These "Outlines" in their content and method of approach meet this difficulty and adroitly win the students to give intensive attention to a subject to which the curriculum cannot give its most important hours. The doctrinal essentials are taken care of, life problems are briefly and sug-

gestively developed, and the relation between them is arrestingly insinuated. A wide range of questions inserted in the text and at the ends of chapters, together with suggestions for collateral reading, is stimulating for both professor and student. The life problems and the doctrinal discussions that are covered in these questions and bibliographies are genuine. They synthesize the author's two decades of experience in this field and embody the firing-line testimony of students, graduates and professors whom he has consulted. The literary style is redolent of the spirit that wins the respect of the student for any professor of any subject.

Another difficulty is faced by the teachers of religion who realize that "Religion," "Christian Doctrine," "Catechism," or whatever the college curriculum may call it, must not be isolated either from the discipline of Catholic life or from other subjects on the students' schedule of classes. In justice to Catholic education, in justice to the Catholic children and in justice to parents who send their children to Catholic colleges, these children must "know their religion," tell quickly its answer to issues of the day and show by their lives that they are different from the rest of men who have no such distinctive advantages. Technically this problem is called the "Principle of Correlation," and Catholic education demands it. Many Catholic teachers of particular arts and sciences do not know the relation of their subjects to Catholic teaching and Catholic living. Many teachers of Catholic religion do not know the relation of the theology they know to the problems the students know. Dr. Cooper in these outlines of religion is surpassed by no one in the precious gift of meeting this problem. Sociology, economics, philosophy and the sciences pour into the spotlight of religious instruction. Athletics, social and academic factors in campus and extra-campus life and spiritual societies are lined up for inspection. It is difficult to name the subject whose professor will be most helped by these outlines. It is equally difficult to decide whether it is the professor or student that is most helped by them.

This method of presenting Catholic belief and practice to students of Catholic colleges is not an experiment. Neither is it the last word on the subject; the author advises us that if they are to be kept synchronized, they must be changed. But anyone trying to lead our young men and women to a knowledge, love of and practice of their religion amid their constantly shifting

environment know that Dr. Cooper's *Outlines* will be of service to the teachers and pupils of more than one generation.

IGNATIUS SMITH.

Investigations in the Teaching of Science, by Francis D. Curtis, Ph.D. Philadelphia: P. Blakiston's Son and Co., 1926. Pp. 341.

Everyone interested in the teaching of science in the elementary and secondary school will welcome this volume by Dr. Curtis which presents a digest of seventy different learning and curricular studies published prior to 1925. Each digest contains "a brief statement of the *Problem;* a description of the *Method* or technique used in obtaining the data; and a detailed list of *Findings,* including usually conclusions and occasionally recommendations." The value of such a digest to research students in the field of natural science teaching is at once apparent. Here they will find in readily accessible form all the important studies made hitherto, thus avoiding the necessity of searching out these materials for themselves.

A series of problems and exercises is added which aims to render the work serviceable as a textbook in courses designed to meet the needs of research students and prospective science teachers. Other volumes are promised which will bring the work up to date.

EDWARD B. JORDAN.

Qualitative Analysis, by Wm. C. Cooper. Chicago: World Book Company. Price, $1.52.

This is a "betwixt and between" in the reviewer's opinion; not advanced enough for use in sophomore class and too involved for freshmen.

Its "purpose has been to explain every step that is prescribed, giving reasons, to the end that students may become scientists and not empiricists, chemists and not alchemists."

The objection to this is that its explanations do not always explain. For example: "The separation of silver from mercury is based upon the fact that when ammonium hydroxide is added to the silver and mercury chlorides, double salts of both of these are formed, namely: mercury ammonium chloride and silver ammonium chloride." It is incomprehensible to the reviewer why in the case of silver and other metals the author so studi-

ously avoids the use of the "complex ion" concept to explain the solubility of certain compounds in ammonia. He continually uses instead the words "double salts," although the correct formulas, for what are formed, are given.

"Hydrochloric acid is the only mineral acid that can be used for this separation for the following reasons: (1) If the solution is made acid with nitric acid the sulfides will redissolve as fast as they are formed. . . ." In spite of this, A. A. Noyes (Qualitative Analysis, 8th edit., p. 61, Macmillan Company) recommends the use of nitric acid for this separation in a procedure that works.

"The potassium copper cyanide is not acted upon by hydrogen sulfide and hence the copper remains in solution when treated with this reagent, the potassium cadmium cyanide breaks up and forms cadmium sulfide, which comes down as a precipitate." While this statement is perfectly correct, it is a description of what happened and not an explanation, which in this case depends on the values of the solubility products of copper sulfide and cadmium sulfide and the percentage dissociation of the two complex anions.

Other examples might be given, but this is enough to show the type of explanation furnished.

Lest the reviewer seem unduly harsh and perhaps hasty in his treatment of this text, he would like to state that he has tried it out in a laboratory course in Qualitative Analysis, and therefore feels this is not superficial judgment.

The experimental procedures are fair and, with the explanations replaced by references to some standard work on qualitative, this book might possibly be used in routine analysis.

In its present state the reviewer fails to see how it is a contribution to chemical literature.

SIMON KLOSKY.

Modern Parochial Spellers (2 book series), by Margaret Madden, A.M., and Sister James Stanislaus. New York: Benziger Brothers, 1926.

The newer attitude towards the teaching of spelling which this series of textbooks takes may be traced to the pioneer work of J. M. Rice in 1897. As an outcome of his studies he concluded that the teaching of spelling involved considerable waste of time. The achievement of the various schools investigated was

not at all in proportion to the time devoted to the subject, and the words in the spelling list were frequently not such as would be used generally later on by the children. Since the late nineties many other investigations in the field of spelling have been made. In consequence, the teacher today aims to develop the ability to spell perfectly a rather small number of words, and these words are chosen not for their difficulty or their technicality but rather because they will constitute the greater part of the writing vocabularies of the children in adult life.

In selecting the spelling lists for the *Modern Parochial Spellers*, the authors have wisely checked six leading scientific studies in spelling vocabularies and have, moreover, undertaken an original investigation with the purpose of determining the words which Catholics would be expected to know and use. The grade determination of the chosen list was checked off with other school lists and with Thorndike's *Teachers' Word Book*. Each grade list is presented in alphabetical order to the child at the rate of ten new words a week in grade two, fifteen in grade three, and twenty in the remaining grades. Provision is made for systematic review after every period of five weeks and also at the end and at the beginning of each school year. Appended to the grade lists there are reference lists, lists of contractions, abbreviations, proper nouns, diacritical marks, prefixes, suffixes, spelling rules, and direction for the use of the dictionary.

The presentation of grade word lists in alphabetical order does not seem justifiable if we wish to adhere to the two fundamental principles of constructing grade lists; namely, that the easier words should be taught before the more difficult ones and that the words needed earliest in the grade should be taught first. Possibly, too, many a busy teacher would prefer to have daily review words carefully chosen by the authors. While such daily review words are generally welcomed by the teacher, their absence makes it imperative for the teacher to adapt her reviews to the needs of her particular class. Whilst we do not regard the series as inimitable, it is noteworthy in this, at least, that it embodies a successful attempt to differentiate scientifically the content of the text to meet the needs of Catholic children. This effort is deserving of every encouragement and of imitation in fields other than spelling.

BY A SISTER OF DIVINE PROVIDENCE OF KY.

Books Received

Educational

Bureau of Education, Bulletin, 1926, No. 22. *A Manual of Educational Legislation.* Foreign Education Leaflet No. 2, July, 1926; *Public Instruction in Estonia,* by Juri Annuson.

Brubacker, A. R., Ph.D.: *Teaching, Profession and Practice.* New York: The Century Company, 1927. Pp. xvii+301.

Carnegie Foundation for the Advancement of Teaching: *Games and Sports in British Schools and Universities.* Bulletin No. 18, 1927. New York: The Carnegie Foundation for the Advancement of Teaching, 522 Fifth Avenue.

General Education Board, Annual Report of, 1925–1926. New York City, 61 Broadway.

Judd, Charles Hubbard: *Psychological Analysis of the Fundamentals of Arithmetic,* Supplementary Educational Monograph No. 32, February, 1927, published in conjunction with the *School Review* and the *Elementary School Journal.* Chicago: The University of Chicago Press.

Internationales Handbuch der Katholischen Organisationen: anhang; Die Katholischen Universitaten. Rom; Internationales Bureau der Katholischen Organisationen.

Pittsburgh, Diocese of: *21st Annual Report of the Parish Schools.* Superintendent, Rev. Paul E. Campbell, A.M., 5323 Penn Avenue, Pittsburgh, Pa.

Potter, David A.: *Laboratory Manual for General Botany.* Part I and Part II. Milwaukee, Wis.: Bruce Publishing Company, 1927.

Webster, Edward Harlan; Smith, Dora V.: *Teaching English in the Junior High School.* Yonkers-on-Hudson, N. Y.: The World Book Co., 1927. Pp. xi+404. Price, $2.00.

Whitney, Frederick Lamson: *The Growth of Teachers in Service.* New York: The Century Company, 1927. Pp. xxxix+308. Price, $2.00.

Textbooks

France, Anatole: *Le Livre de Mon Ami.* New York: Oxford University Press, American Branch, 1926. Pp. 210. Price, 70 cents.

Francois, Victor E., Ph.D.: *First Latin.* Book One, with Col-

lateral Reading. Boston: Allyn and Bacon, 1926. Pp. xxvi+454 +69. Price, $1.40.

Malet, A.: *Histoire de France.* Garden City, N. Y.: Doubleday, Page & Co., 1927. Pp. ix+489. Price, $2.00.

Mercier, L. J. A.: *Junior French.* New York: Silver, Burdett & Co., 1927. Pp. xxviii+376+iv.

Parker, Gilbert: *The Seats of the Mighty,* edited by William N. Otto. New York: D. Appleton & Company, 1896, 1927. Pp. 391.

Weaver, Samuel P., A.M., LL.B.: *Business Law.* Boston: Allyn and Bacon, 1926. Pp. xi+437. Price, $1.40.

Wood, George C.: *Our Environment: How We Use and Control It.* Boston: Allyn and Bacon, 1927. Pp. xxvii+704+32. Price, $1.80.

General

Latane, John H.: *A History of American Foreign Policy.* Garden City, N. Y.: Doubleday, Page & Co., 1927. Pp. xiv+725. Price, $4.00.

Lepixier, Most Rev. Alexis M., O.S.M.: *The Eucharistic Priest.* New York: Benziger Brothers, 1927. Pp. 218. Price, $2.00.

Jarrett, Bede: *Social Theories of the Middle Ages, 1200–1500.* Boston: Little, Brown and Company, 1926. Pp. 280. Price, $4.00.

Schmidt, Marie: *The Sleeping Beauty. A Fairy Tale in Two Acts.* Brooten, Minn.: Catholic Dramatic Company. Price, 45 cents.